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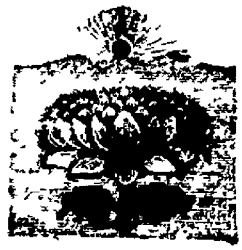

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL X No. 16] Monday 2—1—1950 [PRICE 0—1—6.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with **Tamil and English Translations**, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. **Assistant Commissioner**, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, **indispensable** for all libraries.

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HINDU CODE BILL

Dr. RAJENDRA PRASAD DISSENTS

"I have great faith in our old insitutions and perhaps to some of you my views may appear reactionary. But Mahatmaji has told us not to sail under false colours but to treat the world as we think and feel. I must, therefore, confess that it will not be possible at this stage to promise my support to the Hindu Code Bill (Laughter). I do not do so on its merits but for other reasons. I feel that the present Constituent Assembly, which is also functioning as the legislature of India, has not had any mandate from the country to enact the Code. It has been considered by many women's associations and it has been considered by certain limited classes of people but, it has not been considered even by the women at large. I consider my wife to be representative of the orthodox women of India. I am sure that, if I explained the provisions of the Code to her, she would not accept them. You may not agree with that and you may think that she does not represent the better class of women. This is a matter in which there is difference of opinion. I wish you to work among such classes of women to convert them and to bring them to your level, if you think your level is higher. Possibly they may not accept that plea. But it is your duty to bring them up to share your way of thinking, and when you have succeeded in bringing the large body among them to your level of thinking, you can easily get this Bill or any other Bill of this type, passed by the legislature. I do really feel that my wife represents the vast majority of women in this respect and by far a greater majority than you do."

"We must take into account", added Dr. Rajendra Prasad, "the views of not only the advanced people but also of those, who are not. The Assembly which has not been elected for that purpose cannot pass such a measure. After all, this may create opposition of a type which it will be difficult to overcome and if you do not bring it into practise the Bill will remain a dead letter as so many other reform bills, which had been adopted earlier. I do not want a reform to remain a dead letter after it was passed, and I wish it to be put into practice the moment it is passed. I will therefore ask you not to concentrate on the members of the Constituent Assembly with regard to the Bill but I wish you try to educate the women of the type that my wife represents."

HIGHEST DEATH-RATE

The grave health problem facing the Mexican authorities is indicated by official figures, recently released in Mexico City, showing that Mexico has the highest death rate in the world.

Although about 1,000,000 babies are born every year in Mexico, more than 500,000 persons, including over 250,000 children under 14, die in the same period.

The high death rate is due at least in part to lack of hospitals and essential sanitation. It is estimated the absence in many towns and villages, of supplies of pure drinking water and proper arrangements for sewage disposal causes more than 75,000 infant deaths every year.

Nearly 90 per cent of all children living in the south-eastern States of Mexico suffer, to some extent, from dysentary or other intestinal diseases.

Malnutrition, due to the low standard of living of the majority of Mexico's workers and peasants, is another cause of the high infant mortality. During the past ten years, the Government have made some effort to combat this evil, but a complete solution of the problem is beyond the resources of the budgetary resources of the Federal administration.

Special breakfasts are served to a small percentage of school age children during term time, but in many cases the egg, glass of milk, two slices of bread and an orange or banana are all the children get during the whole day.

Premature births are another cause of considerable concern to Health and Welfare authorities, and are responsible for many of the annual infant deaths. Under-nourishment of mothers is regarded as the No. 1 cause of these premature deaths.

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The Manager,
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PRAYER

"Prayer is the greatest force known for grappling with everyday problems and for serenity of the soul. More than that, true prayer is a spiritual experience.

Conversation with God should be a constant habit, not a maddened plea when one is at wit's end. And it is to a Father and not to a Santa Claus that we must learn to speak, in trust and obedience. The supreme model was given in the Gethsemane prayer: "Not my will, but Thine be done!"

The first great benefit of prayer is its power to calm our minds, heal heartache and give us clear vision to act for ourselves.

A friend of mine who for ten years had been vice-president of a wholesale house thought when the president died that he would succeed to the job. But an outsider was chosen. My friend was polite to the new-comer and tried scrupulously to attend to his job, but deep in his soul he despaired—and his work suffered. Then one evening he ran across an old prayer by an unknown author: "Teach me, my Lord, to be gentle in all events, especially in disappointments. Let me put myself aside, to hide my little pains and heartaches so that I may be the only one to suffer from them. Let me use the suffering that comes across my path that it may mellow, not embitter me; that it may make me patient, not irritable; that it may make me broad in my forgiveness, not narrow, haughty and overbearing."

As he entered the office next morning he saw the new president. "Hellow!" boomed my friend—before he even realized what he was doing! His voice was hearty with a new friendliness.

"Morning, Tom!" replied the surprised boss. "Come inside, will you? I need your help on a problem."

With the destruction of resentment inside himself, my friend found peace, which he has never lost.

If you are angry, anxious, vindictive, envious, you cannot think properly, or act wisely. But in prayer, your emotions come under control, and intellectual force drives into a problem, and penetrates its essence for the right answer." N.V.P.

GREETINGS

The Rationalist wishes its Readers happiness and prosperity during the New Year.

The Rationalist.

Monday 2-1-1950.

AN ALL-INDIA LEAGUE

In view of the growing influence of Insurance on the public, and the proposed formation by Government, of a Control Board consisting of Insurance Companies themselves, a well-attended public-meeting was held on the 28th last in Mysore under the Chairmanship of Mr. G. R. Josyer. In the course of his Presidential speech the Chairman observed:

There is a stanza of the Geeta with which we are all familiar:

"Yada yada hi dharmasya glaanirbhavati Bhaarata |
Abhyuththaanam adharmasya tadaatmaanam srijaamyaham ||

meaning, "Whenever Right is getting crushed, and Wrong and Evil are getting supreme, I take birth in the world, in order to set things right."

We all believe that statement, and wait for another great Krishna or Rama to be born before our eyes, and destroy the evil. But the way in which it actually happens in practice seems to be that some member or other of the community gets so roused by the growing evil, that he dedicates himself to the task of fighting it till it is reduced or removed.

The present efforts of Mr. P. A. Rao appear to me in that light. Life Insurance originated as a boon to the public. It afforded a good means of saving, it provided funds for old age; and it rescued bereaved families. It received encomiums from high personages.

Lord Brougham said of it: "Associations for the insurance of lives are to be ranked amongst the noblest institutions of the Civilised Society, and their usefulness can be attested by thousands of happy and independent families rescued by their means from the bitterness of poverty, and degradation of charity."

John Wanamaker: "Life-insurance, regarded from the standpoint of quick determination, was more profitable than any form of investment I could make. It enabled a man to give away all he wished during his life-time, and still make such an estate as he wanted to leave."

Benjamin Franklin:—"A policy of Life Insurance is the cheapest and safest mode of making a certain provision for one's family."

Samuel Smiles: "The duty is so obvious, the means of performing it are so simple, and are so easily placed within the reach of all men, that we cannot conceive of any objection that can be urged against it."

Lord Selborne: "By the discovery of Life Insurance man is enabled to save in the most scientific manner, and to acquire at once the position which he could only otherwise reach by long years of studious saving."

Lord Lyndhurst: "No man with a dependent family is free from reproach if his life be not adequately insured."

Thus its first promoters were hailed as benefactors. Its present organisers, unfortunately, have become parasites and blood-suckers. That evil deserves to be ended, and Mr. P. A. Rao seems to be the humble instrument of God to bring it about.

When you sell a thing to another at a higher price than what is just, it is now-a-days called black-marketing. When you take money from another under pretext of doing him some benefit in return, and don't do so, it is to be called a swindle.

Life Insurance has now become black-marketing. Motor Insurance is a swindle. We see in a Madras Company's advertisement that 17000 motor owners have insured in it. But how many of them have got anything from it in return? It is a stupid imposition by law for which there is no justification.

I think I am more a thinker than a doer, but it happens that my connection with nsurance has been many-sided. I started an nsurance Company for the State in 1922, and collected Rs. 30000 shares, but the Directors vanted to oust the Managing Agents, and the Company ended. I have played the role of in Insurance Agent in a small way. My father ook a whole-life policy for Rs. 2000 at the age of 50, and paid Rs. 66 half yearly to the Oriental for 33 years, till his demise at the age of 83! And when I pay for Motor Insurance, generally add a curse. So Insurance and I annot be said to be strangers.

That is why, perhaps, Mr. Rao pitched upon ne to preside over this function. It is a good ause, and our duty to the public requires hat, assuming the spirit of Crusaders, we hould see what we can do about it."

Mr. P. A. Rao then explained lucidly the nethical and uneconomical working of Indian nsurance, and Mr. P. Subbaraya Sastry, M.A., L.COM., urged the need for forming an active ssociation to safeguard the interests of the ublic. The meeting then unanimously resolved hat an Association under the name "All-India nsurance Policy-holders' & Workers' League" e formed in order to study the draw-backs f Indian Insurance and mobilise public opinion n order to get them remedied, and also in order o advise to the Government of India from ime to time about the safeguards of the insur- ng public and workers.

The following were elected as Office-bearers f the Executive Council of the League :—

President: Mr. G. R. Josyer, M.A., F.R.E.S., Vice-Presidents: Messrs. M. Ramappa Ratte- alli, G. Krishnaswamy, P. Subbaraya Sastry, M.A., M.COM., R. B. Puttabasappa. Secretaries nd Treasurers: Messrs. P. A. Rao and T. L. Kantham, B.A., LL.B. Members of the Execu- ive Council: Messrs. G. V. Desikachar, B.A., B.T., K. P. Puranik, K. R. Srinivasa Murthy, K. P. Swamy, U. Venkat Rao, M. H. Krishna Murthy, B.A., and T. Narayana, B.A., with powers to co-opt. three more members.

A Sub-committee to prepare a draft constitution of the League consisting of the President, and Messrs. P. Subbaraya Sastry, P. A. Rao, T. L. Kantham was also constituted, and with a vote of thanks to the Chair, the meeting terminated.

THE "RATIONALIST"

Srijut Hanuman Prasad Poddar, M.A., Controlling Editor of the famous "Kalyan" and "Kalyana-Kalpataru", of Gorakhpur writes,

"We feel grateful to you for your kind review of our Manasa Number in your esteemed weekly. Your stirring praise of Sri Tulsidas' *Ramayana* will attract many groping souls to this great spiritual light-house. With salutations to Sri Hari,

Yours Sincerely,
HANUMANPRASAD PODDAR,
Editor.

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EVEN DR. KUMARAPPA IS REVOLTED

"A committee of the Sarvodaya Samaj is formulating a statement criticising the present policies and actions of the Government. The committee has met once and is again meeting at Wardha again. A statement is expected to be ready before Christmas," says a report.

"From the citadels of Congress power faithfulness to the Mahatma's teachings has departed. Leaders, who have turned treacherous to Gandhian principles, have come to rule in the name of Congress. They solved no major economic problems. People are worse off now than they were two years ago. Corruption and nepotism have become rampant. Hope has fled from the people and their faith in the Congress is diminishing day by day."

Dr. Kumarappa said that the draft constitution did not reflect the national life. It appeared to be a document for perpetrating all the evils of British imperialism. More importance was being given to external affairs, defence and army in the Cabinet, based on the British model, while agriculture, the basis of the nation's social life had found little weightage. Controls harmed the country but because the bureaucrats in the administration wanted them, they were being retained,

Dr. Kumarappa added he would even advise the people to refuse to buy controled articles, but buy in the blackmarket. The Government, he said, were unable to control the administration except by patting it on the back. The present Government were preparing to fight with those who differed with their present policies and actions. "Give them a little more rope and they will hang themselves," he said.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

THE INDIAN FLAG

The flag of the President of the Indian Republic which will go up the Government House dome on Jan. 26 next, as gun-fire announces his assumption of office is divided into four rectangles of blue and red, the diagonally opposite ones being of the same colour. The Flag will show India's State crest, an elephant, a pair of scales and a lotus bowl. These figures will be drawn in gold, one each in the blue and red rectangles. The State crest showing the Asokan capitol with the three lions, as well as the motif of the lotus bowl, are taken from Sarnath (1st century B.C.) while the elephant is from the Ajanta frescoes (5th century A.D.) and the pair of scales is from the Red Fort, Delhi, (17th century A.D.). The motif of the Asokan capitol represents unity, equality and fraternity; that of the Ajanta elephant, patience and strength; the pair of scales, justice and economy; and the lotus bowl (Pooran Ghad'), prosperity and plenty, says a report.

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THE I. L. O.

At the invitation of Mr. Campbell Ballantyne, Information Officer of the International Labour Office, the Press Representatives of Mysore assembled in the Cheluvamba Mansions to meet Mr. David A. Morse, Director General, on the 29th last. They were received by Mr. C Srikantiah, Mysore Liason Officer with the I L.O Camp, and introduced to Mr. Morse by Mr. N. Srinivasamurthy, President of the Mysore Journalists' Association. Mr. David A. Morse, who is to the I.L.O. what Mr. Trygve Lie is to the U.N O., made the following statement about the forthcoming 110th Session of the Governing Body of the I L.O. to be held on the 3rd inst. He also lucidly explained many points raised by the gentlemen present. At the conclusion Mr. G R. Josyer, on behalf of the Press, thanked Mr. Morse for his cordial reception, hoped that the same pleasant relationship would continue throughout the Session, and assured him of the cooperation of the Press:

"May I say, on behalf of the International Labour Organisation, that we are particularly grateful to have this opportunity to hold a session of our Governing Body in this beautiful city of Mysore. I would like to express thanks to the Government of Mysore for its invitation to have the meeting here. The invitation, as you may know, was transmitted to the Governing Body by Mr. Lall, the representative of the Indian Government, and accepted gratefully.

The session will be the first to be held by the Governing Body in Asia. The I.L O's ties with the countries of Asia are being steadily strengthened, and I have no doubt that Asia will be increasingly the scene of I.L.O. activities.

I have been in India less than three weeks, but already I think I have seen enough to understand something of the immensity of the problems which your country faces. I would add, too, that it is necessary to see your great country at first hand to grasp fully the complexity and difficulty of the tasks which lie before you.

It has been made evident to me that the I L.O. can play a positive part in contributing to the solution of some of the pressing problems that are faced by India and the other countries of Asia and the Far East. I am in India, in part, to enable me to come to conclusions as to what this role should be, and on my return to the I.L.O's headquarters at Geneva I shall do my utmost to see to it that the Organisation's assistance to you will be increasingly effective.

The I.L.O. may be said to constitute a pool of international experience in the social field. Since its establishment 30 years ago it has accumulated a storehouse of knowledge, of policies, practices and procedures, that is at the disposal of all its member governments. We have been putting this knowledge increasingly to work in the form of technical assistance to our member countries. In the future we expect to increase this technical assistance, for we have become convinced that it cannot only contribute to the economic development of our less developed members but that it can play a major role in realising the world of peace and ever expanding productivity that we set as our goal.

The I.L.O's assistance is available to India, as it is to all our member states. But if countries are to make the most effective use of the I.L.O's resources, they must know and understand them. It is my mission to help you to do this, and to discover your needs and plan how we may help to meet them.

The other part of my mission to India is to attend the session of the Governing Body. This meeting, I should perhaps make clear, has not been convened in India to deal particularly with Asian questions, although some matters of particular interest to Asia are on the agenda. The session will be a regular international meeting of the Governing Body which will deal with questions relating to the policy and programmes of the I.L.O. as a whole. On the other hand, questions of exclusive concern to Asia will be discussed at the Asian Regional Conference of the I.L.O. at Ceylon next month. From this conference, I am confident, will emerge a number of proposals for policies and activities that will contribute measurably to the solution of the social problems with which the Asian countries now are confronted."

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THE MODERN ARMY IN THE TROPICS

The modern army, which during last world war was brought to comparative perfection, is not only instructed in the art of war but is also given all kinds of information covering the field of hygienics and sanitary science.

No embryo officer would get into his head to inform his Commanding Officer that he does not believe in the theory of covering his flank, but there are lots of officers who do not believe in QUININE and who when in the tropics, are rather too easy-going when it comes to taking QUININE.

Not only the officers but also some of the rank and file argue along the same lines. "Why should a soldier be afraid of such a little mosquito", they are wont to say in their defence, not realizing that the they are vastly mistaken and that that very same little mosquito, as a carrier of the dreaded malaria, can cause untold avoidable misery. Whoever, if only once, has had a bad bout of malaria, knows all about it.

The most expert Committee on Malaria of the now defunct League of Nations, has made a long and profound study of the malaria problem, and in its report published in 1938 arrived at the conclusion, that a daily dose of 6 grains of QUININE during the malaria season and for some time after, is an effective remedy. As treatment by an attack of malaria, they recommended a dose of from 15-20 grains of QUININE for a period of from 5 to 7 days. Page 5/12 of the above mentioned report gives this treatment in detail. The very same therapy is still being recommended today.

By courtesy of
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Amsterdam, Holland.

TACT OR TEAR-GAS?

Visitors to London are familiar with the soap-box orators who congregate in Hide Park to harangue the public upon the vital, and not so vital, questions of the day. One morning a crowd was gathered around a speaker who was loudly proclaiming the guilt of the ruling classes for the lamentable state of the nation.

"They're to blame for all our troubles!" he shouted. "What we should do is to burn down the 'Ouse Commons—burn down Buckin'am Palace."

When the crowd began to interfere with traffic, a bobby stepped up and ordered firmly but politely: "Here, you people, move on, and make way for traffic to pass. Them in favor of burnin' the House of Commons step to the right, them in favor of burnin' Buckingham Palace go to the left. Make way, now; make way"

The crowd burst into good-natured laughter and quickly dispersed.

We in Independent India would use tear-gas and plead justification.

NO NAME, NO PROSPECTS

One spring some time before the war between the States, a boy in search of work came to Worthy Taylor's prosperous Portage County, Ohio, farm. The farmer knew nothing much about the boy except that his name was Jim, but he gave him a job. He spent the summer cutting stove-wood, bringing in the cows and making himself generally useful. He ate in the kitchen and slept in the haymow.

Before the summer was over, Jim had fallen in love with Taylor's daughter. When the farmer refused to let him marry her— telling him bluntly that he had no money, no name and very poor prospects—Jim put his belongings in his old carpet-bag and disappeared.

Thirty-five years passed, and Taylor tore down his barn to make way for a new one. On one of the rafters above the haymow he discovered that Jim had carved his full name—James A. Garfield. He was then President of the United States!

A GANDHI TALISMAN

"I give you a talisman. Whenever you are in doubt or when the self becomes too much with you, try the following experiment. Recall the face of the poorest and the most helpless man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he be able to gain anything by it?

Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj or self-rule for the hungry and also spiritually starved millions of our countrymen? Then you will find your doubts and your self melting away. M. K. Gandhi."

PANDIT NEHRU'S VERDICT

"Pandit Nehru said that at the recent Calcutta session of the Hindu Mahasabha the President of the Sabha had made a statement that the objective of the Sabha was to strive for the reunion of India and Pakistan into 'Akhand Bharat.' Pandit Nehru declared that such statements were 'most irresponsible,' and he did not imagine that any person, who considered himself as holding a position of responsibility in public life, could light-heartedly make it. Pandit Nehru said his view was emphatic that the Hindu Mahasabha President had made such a statement to mislead the people."

When we read the above in a recent Nagpur report, a Sanskrit stanza which had been given to us when we entered High School came to our mind:

नरस्सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो विल्वमात्राणि पश्यन्नपि न पश्यति ॥

"Man sees the faults of others, even if they be no bigger than a mustard seed. He does not see his own faults even if he sees them as big as a bael or an orange." Ed.

A WISE BOY

When the pet shop put up a sign "Puppies for Sale," a little boy came in quietly and said, "Please, mister, I'd like to buy a puppy if they don't cost too much."

"Well, son, they're three pounds."

The child's face fell "I've only got four and sixpence. Could I look at them, anyway?"

"Certainly. Perhaps we can work something out," said the proprietor. He whistled, and Lady trotted out with five little balls of fur rolling along behind her. The little boy caught his breath, then said anxiously, "I heard there was one with a bad leg."

"Yes," said the shopkeeper, "but I'm afraid she's seriously crippled."

"That's the one. Could I pay for her a little at a time?"

"But wouldn't you rather have one that could play with you?" the man asked. "This one will never walk well."

Pulling up his trouser-leg, the little boy showed a brace. "I don't walk very well, either," he said, matter-of-factly, "and I reckon she'll need some understanding until she gets used to it. I did."

A happy little boy got his dog; money wasn't mentioned!

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—1—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 9-1-1950.

INTERNATIONAL LABOUR ORGANISATION

The "Jagan-mohan Palace," or "The Palace which spell-binds the World", spell-bound the Governing Body of the International Labour Organisation whose members assembled beneath its domes in their 110th Session on the 3rd. inst. His Highness Dr. Jayachamaraja Wodiyar, Maharaja of Mysore inaugurated the Conference. The Chairman of the Governing Body, Mr. Lall, paid the following tribute to Mysore in the course of his preliminary remarks:

"Mysore is a State which has flourished under the enlightened government of its Rulers. I can personally testify to its progress because 29 years ago I was here with the Royal Commission on Labour in India. I was then agreeably surprised to find that the State was pursuing with vigour a highly progressive and enlightened policy which in many respects was well ahead of most of the other provinces and States of India. The fruits of that policy are now visible. In the 20 years that have lapsed, the pace of progress has not been halted. The people of Mysore are now coming into their own with the establishment of fully democratic government. That such a great constitutional change could take place so peacefully and so surely is largely due to the enlightened policy of the Rulers of Mysore.

"Democracy in Mysore has thus received a very fair start. The good work of the Rulers of this State has left indelible traces not only in the monuments which are here for all to see but also in the general happiness of the people and the love and respect which they have for their Maharaja."

His Highness The Maharaja inaugurating the Conference observed;

It is with genuine pleasure that I welcome to my capital so distinguished a body of workers in the field of Social Reform as I see before me and wish you God-speed in your labours. I have always followed the work of the I.L.O. with the keenest interest and appreciation.

Mysore has been the meeting place of many national and international conferences. We have had here in recent times the International Forestry Conference, the UNESCO Seminar, the Veterinary Conference and several other gatherings; and it is a matter of just pride to me that you have chosen this place as the venue of your conference. I believe this to be the first time that the Governing Body of the I.L.O. is meeting in an Asian country. I wish to express my satisfaction that such a meeting is taking place in Mysore City and I hope that your endeavours in the cause of the common man will lead to beneficial results. It is just a week back that the Labour Ministers of India held their conference here and I have no doubt that their discussions have been of great profit to the country as I hope their stay here was pleasant to themselves. We feel greatly honoured and pleased by the choice of our State as the venue of their conferences. Rich in historic traditions, blessed with a salubrious climate, and ever eager to keep abreast of modern developments, Mysore is a place which, I have no doubt, will impress and interest you, and I hope you will carry happy recollections of your stay here.

We in Mysore have long been alive to the need for a harmonious co-ordination of agriculture and industry to ensure the progress and prosperity of the people. We have developed various industries, some of them entirely State-owned, some encouraged with State help and, the rest developing under private initiative and enterprise. Naturally, the conditions of life and work of the labourers have attracted the attention and sympathy of my Government; and we have been doing our best for the working classes both by way of legislation and by way of administrative measures. We have an independent Labour Secretariat with a full complement of officers to administer the various Labour Laws in force in the State and to implement the various suggestions towards labour welfare which we receive from our advisory bodies, from the Centre and from other quarters. Now that Mysore has become an integrated part of India we may look to a further advance in the matter of labour welfare and the advancement of the conditions of life and work of the labourers both industrial and agricultural.

We are living in momentous times. Great social, political and economic changes are taking place around us. The World has not completely settled down to normalcy after the recent world war. Nationalism is still militant; and internationalism has yet to make considerable head-way. Notwithstanding this phenomenon, as a great man put it, "by every occurance of our time God is calling us to appreciate how all-pervasive is the principle that we are members, one of another," Modern science and methods of transport and communication have knit all mankind into a single fellowship. Now is the time to mobilise a new consciousness of common interest, and press it into the service of mankind. The I.L.O has always stood for this grand conception—the conception of the brotherhood of man. The famous Philadelphia declaration embodied the cardinal truth that "poverty anywhere constitutes a danger to prosperity everywhere." The redemption of the worker from the fears of insecurity, want, unemployment, and disablement, and the enforcement of proper standards of work and welfare are some of the objectives which the International Labour Organisation has set before itself: and it has so far built up a good record of service during the thirty years of its existence.

You have said, Mr. Chairman, that the Governing Body is about to deal with many contentious subjects for which a spirit of compromise is necessary. I hope that the calm and serene atmosphere of Mysore will help to resolve your difficulties and differences. I hope also that at the end of the session you will have considerable achievement to your credit. Great hopes are raised in Asia. The activities of your organisation are being watched with increasing interest to which the presence here of Labour Ministers and leaders from several Asian countries bears testimony. On behalf of myself, my Government and my people, I accord to the Labour Ministers of India and of Burma, to you and to the members of the Governing Body a hearty welcome to my State.

I have learnt with pleasure that a building of the I.L.O. is intended to be constructed in India. I am glad to announce that my Government has decided to contribute its proportionate share of the expenses of the building. I hope that with the co-operation of those concerned the building will come into existance very soon and that the office will begin to function at a very early date.

It only remains for me to wish all success to your deliberations. I hope you will enjoy your stay in Mysore, and that you will be able to carry with you very pleasant recollections of the time you spent here."

EIGHT GRAND-PARENTS

Six months old Helen Kobson, of Cornhill-on-Tweed, Scotland, is too young to realize how lucky she is. She has eight grand-parents!

On her father's side are her great-grand-parents, aged 74 and 73, and her grand-parents, who are both 50. On her mother's side Helen has a great-great-grandmother, aged 87, a great-grandmother, aged 61, and two grandparents, aged 40.

Helen's own mother is 19. It would be interesting to learn if any reader knows of a more remarkable up-to-date family record.

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Notice having been given of the loss of policy No. 79129 on the life of Mr. B. K. Ramakrishnaiya, M.A., LL.B, Retired District and Sessions Judge, Mysore, a duplicate policy will be issued unless objection is lodged within one month from this date.

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Manager & Actuary.

Bombay
Date 9-1-1950.

ALL INDIA INSURANCE POLICY-HOLDERS' AND WORKERS' LEAGUE

Following are extracts from the speech of Mr. P. A. Rao at the inaugural meeting of the above:

Hitherto, Insurance business was entirely a one-sided affair in India. Whatever was offered by the Insurance Compsnies as the "best" was accepted by the insuring public. There was no effective organisation or any kind of agitation or protest either from the policy-holders or from the public, with the result Insurance Companies were taking undue advantage of this unfortunate position and exploiting the people as best as they could and to the maximum extent possible, and the Govt. of India was also helping them directly and indirectly in this exploitation of the people as they too had a substantial share in this exploitation.

I have stated in my pamphlet before you that the main charges or defects in our Indian Insurance Business are:—

1. The premium rates in India are the highest in the world, and the reasons advanced by our Actuaries are most untenable.

2. Policy conditions offered to us are entirely one-sided, unjustifiable and most inequitable.

3. Management top-heavy, inefficient and scandalous.

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Apart from the above, I should like to mention to you here the other defects in our Indian Insurance management.

ONE COMPANY MANAGING THE OTHER

We have in Madras, the United India Life Assurance Co, Ltd., Managing the New Guardian of India Life Insurnce Co., Ltd., United Fire and General Insurance Co., Ltd., and United Provident Insurance Co, Ltd., The New India Assurance Co., Ltd., of Bombay, managing the South India Fire and General Insurance Co, Ltd., of Coimbatore. The Great Birlas managing the New Asiatic Insurance Co, Ltd., and the Ruby Life and General Insurance Co., Ltd, at Delhi. These companies can be amalgamated conveniently and the establishment charges and all duplicate workers reduced greatly, but the concerned managements do not want to do it as they want to find employment for their interested persons on fabulous salaries at the cost of the policy-holders.

Fabulous salaries and other emoluments drawn by our Indian Actuaries and Managers are still a hidden secret in our Indian Insurance Business. You will be surprised to hear that some of our Senior Insurance Actuaries and Managers draw remunerations which are much more than that of the present Governor-General of India. The Supdt. of Insurance, Govt. of India, in his insurance Year-book, published under his authority, gives the names and addresses of all our Indian Actuaries and Managers. It must be our endeavour to persuade him to publish the salaries and other emoluments also drawn by these officers. If we have a right to know the salaries and other emolu-

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ments drawn by the officers of the Central Government and the Provincial Governments or our ambassadors in foreign countries, we have a greater right to know the salaries and other emoluments drawn by our Insurance Actuaries and Managers.

Added to this, you all should know that we have to pay over 1500 Insurance Directors, their sitting fees at the rate of Rs. 50/- to Rs. 100/- for every day's sitting and their 1st class travelling expenses, and about 150 Managing Directors at the rate of Rs. 2,000/ per month (subject to correction) for doing absolutely no work or service to the policy-holders. They are all independent business or professional men who come to the insurance office to supervise the works done by their Managers and Actuaries once in a way, and we have to pay dividends to a crore of rupees share capital which is quite unnecessary and which can be paid off from the Insurance Funds already available.

During war time, you are aware of the fact that on account of inflated currency, there was a rapid growth of new Insurance Business in India. Now India is free and our Insurance Companies receive Governmental patronage which was formerly extended to the foreign companies. And this Governmental patronage has brought increased business to the Indian Insurance Companies. Added to this, new legislation of compulsary Motor Vehicles Insurance, involving several million motor vehicles brought more business and more money to the Indian Insurance Companies. In spite of all these encouragements and in spite of the fact that these Insurance Companies are showing a surplus valuation during war time and after and paying the usual high rate of dividends to the share-holders, the premium rates have been revised and increased over and again even though there was absolutely no need at all to do so, profits to policy-holders have been reduced and some of them have not paid any profits at all to their policy-holders even when they collect about Rs. 6/- per thousand per year more under with profits policies!

I must add here for your information that every national calamity or catastrophe like Bihar and Quetta earthquakes, Bombay Fire, Fall of Burma, Partition of India has brought money to these Indian Insurance Companies!

(To be continued)

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL B,

Advocate, High Court, BANGALORE.

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UN-HINDU CODE BILL

Speaking on the Hindu Code Bill now on the anvil of the Indian Parliament Dr. Pattabhi Sitaramayya, Congress President explained last week to students of the Vivekananda College, Mylapore, the controversial clauses of the Bill and urged the preservation of the Hindu joint family system and the law of inheritance as being of a socialist nature. All the same it was necessary to bring together into one code the variety of legislation affecting Hindu society throughout the country. Any rigid law or custom of old which did not take into consideration the changes that society was undergoing owing to circumstances over which it had no control was worthless. He would therefore appeal to the people to create a socio-organic council representing the greatest common measure of public opinion on the reforms necessary on social laws.

Mr. N. Sundaram Iyer, Principal of the College, who first spoke regretted that such an important measure should be rushed in the House in such indecent haste and be treated as motion of confidence in the Government. He hoped Dr. Pattabhi would give proper lead to Government and act in unison with the sentiments of the populace.

Dr. Pattabhi said that paradoxical as it might seem he had supported the contents but opposed the Bill. Even a good thing, if out of time, could not be welcome. The Bill had met with much opprobrium at the hands of the Hindu public not because it was bad in itself, but because there were two or three provisions somewhat opposed to the genius of the nation, as the country conceived it. Society was not a random group nor an amorphous body, but had been developed in a somewhat systematic manner on everlasting ethnological principles. The customs and manners of a nation should be viewed in their crystaline purity, utmost glory and idealism, and not in their degenerate form. The society was now a victim of a purposeless imitation of those customs which were perfect at one time. But to continue the old customs without providing such remedies as were necessary in the changed conditions would no longer hold in the present set up of society and would be bad.

Many of the existing leaders were good men who had sacrificed, men of wisdom and thought no doubt, with altogether advanced ideas on marriage, inheritance and so on. But whether their views were in consonance with the genius of the nation was the point to be considered. He was of the opinion that Sir B. N. Rao or Dr. Ambedkar was the most ill-fitted for the task.

Explaining how under the joint family system Hindu families flourished for thousands of years he said that anything that was proposed to disrupt society and estrange one from the other in the family should be resisted. Joint family system worked on the basis of self-effacement. Referring to the working of the Hindu law of inheritance he said that it was a piece of Socialist measure and the focal policy contemplated in the Bill was in favour of man developing into an aristocrat or capitalist. His sympathies were on the side of divorce being made possible in exceptional cases. The fear of divorce by the wife was always a protection of the husband against his own idiosyncrasies. Girls abandoned by their husbands should be exonerated and her freedom lay in the divorce. He was glad that the controversial clauses of the bill were held over.

Dr. Pattabhi concluded: "Let us mobilise public opinion in favour of the reform. No use of sitting tight, cursing and criticising. We must do something construct ve. Let us re-create the priest-hood, our social heads, our leaders of thought, men who could revitalise the ancient Hindu law and bring into existence people who could bestow thought of various ethnological, social, and religious aspects towards the law. Let us have a soci-organic council representing the greatest common measure of public opinion o i the social reforms which are expedient."

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
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7.	Small-pox and its treatment in VedicTimes	0—2—0

SANSKRIT WISDOM

Buddhiryasya balam tasya
Abodhasya kutobalam ।
Pashya simho madonmattah
Shashakena nipaatitah ॥

* The wise man is the strong man: the unwise man is never strong. A lion in all its lust of strength is destroyed by a clever hare.

Sarpah kroorah khalah kroorah
Sarpaatkrooratarah khalah ।
Mantrowshadhi vashassarpah
Khalah kena nivaaryate ॥

* The serpent is cruel; the wicked man is cruel. But the serpent can be guarded against by charms and herbs: the wicked man is proof against all remedies.

Vidyaabhyaaso balyay
Vishaya sukham yowvane shastam ।
Syaadwaardhake tapah kritih
Ante dehasya yogasandhaanam ॥

* Boyhood should be devoted to education; Youth to enjoyment of the senses. In later years one must take up asceticism, and devote the close of life to yoga.

Heenaangaan atiriktaamscha
Vidyaaheenaan vayodhikaan ।
Balaroopaviheenaamscha
Jaatiheenamscha naakshipet ॥

* We must not despise or decry the maimed, or the poor, the unlearned or the old; nor those whose strength and figure have decayed, nor those of a lower class.

Vidyaam ratnaani dharmamcha
Showcham sheelam subhaashitam ।
Vividhaanicha shilpaani
Samaadeyaani sarvatah ॥

* Learning, jewels, virtues, clean habits, good manners, nice speech, and works of art, you must adopt from wherever they are found.

Vrithaa vyram vivaadaamscha
Nakuryaat kenachitsaha ।
Arthaabhaavepi tatpumsaam
anarthaayaiva kalpate ॥

* You must not needlessly carry on enmity or controversy with anybody. Even if it cause no material loss, it can only result in evil.

Paraayattam hi yatkarma
Tadyatnena vivarjayet ।
Aatmaayattambhi yadyatsyaat
Tattatkuryaadwichakshanah ॥

* Work which requires others' help to be put through one must avoid. Whatever lies within one's own means to accomplish it would be wise to undertake.

Dhanam bandhutwa vayasee
Karma vidyaacha panchamee ।
Etaani maanasthaanaani
Gareeyohyuttarottaram ॥

* Money, respectable connections, age, achievements, and learning, are five means, in the ascending order, of winning esteem.

G. R. JOSYER.

The Rationalist.

Monday 16-1-1950.

RATIONALISM

II

"Some two thousand million years ago a second star wandering blindly in space happened to come within hailing distance of our sun. Just as the sun and moon raise tides on the earth so this second star must have raised tides on the surface of the sun. But they would be very different from the puny tides which the small mass of the moon raises in our oceans. A huge tidal wave must have travelled over the surface of the sun, ultimately forming a mountain of prodigious height which would ever rise higher and higher as the star came nearer. And before the star began to recede its tidal-pull had become so powerful that this mountain was torn to pieces and threw off small fragments of itself. These fragments have been circulating around their parent sun ever since. They are the Planets of which our Earth is one", says Sir James Jeans.

If our Earth is one of many small fragments thrown off by accident, according to this scientist, does it not imply that the other planets also might be populated like this world, —If so when are we going to send out Ambassadors to them ?,—and does it not imply also that having come into being by an accident, it might also get destroyed any moment by another accident ?

Do our leaders believe it ? And what are they doing to prevent it ?

Let us examine the theories advanced by the two principal spokesmen of the Indian Rationalistic Conference, the Reception Chairman and the Conference President, Mr. Ramanathan, Ex-Minister of Madras, and Dr. Paranjpye, Ex-Minister of Bombay.

The Reception Chairman observed, "It is the duty of rationalists to clear the peoples' minds of many of the complexes that lay at the root of many of their ideas."

The assumption that if a man styles himself a rationalist he becomes different from the people, and his own judgment is absolutely free from complexes while theirs is not, is presumptuous. Ramanathan's atheism, Paranjpyes irreligion, and Nehru's and Santhanam's secularism, are the effect of their boyhood training, mental trends, and emotional antipathies, i.e , their personal complexes, just as the peoples' views are the result of their complexes.

What the rationalist has to do is to lift his mind from his complexes, and form conclusions after surveying a thing in all its bearings. Instead, to merely style oneself a rationalist and giving free vent to one's complexes to seek to twist the people in general into one's own way of thought and action is irrational in the extreme.

He urged three things as of fundamental importance The first, that every human being should have the right to enquire into all matters, and not be called upon to accept anything on the authority of scripture or tradition.

Scriptures are a volume of knowledge. Tradition is the experience of people passed down to successive generations. They are no less profound than Marx's *Das Kapita*, Ambedkar's precious Bills, Einsteen's Theory, Darwin's Evolution, or Newton's Law of Gravity. To condemn one is to condemn the other. To condemn things without knowing them is irrational.

Why should anybody submit to the authority of anybody at all ? And if the authority

of scriptures and tradition, hallowed by centuries, is swept away, what is there hallowed in a secular State? The police baton, and the Police Court? Dr. Ambedkar proudly states, "The days of Manu are over," but under this Nestor the days of "Regulation 1818" are not yet over. And yet he deems himself a rationalist!

His other points are "Religion should be desestablished from the State, and religious propaganda should not be carried on under guise of social service; educational institutions, hospitals, chowltries and similar establishments should not be entrusted to religious missionary bodies, and they should not serve as vehicles of religious proselytism; and caste should be abolished immediately, and to this end all marriages within the same caste should be penalised, the ban being promulgated through a new law."

December is the month when Europe is covered by thick fog. In India during that month the so-called learned and intellectual in the country broadcast a lot of mental fog which blanket the country with a lot of stupidity. In conference after conference faddist after faddist trots out the most undigested thoughts as though he were a modern God who knew how to direct the world. And last December has been worse than any before.

In India religion during last century has been disestablished from the State. And it is since people of Mr. Ramanathan's type came into power that they have sought to meddle with relgion and take over religious institutions and their properties. No religious institution in the country was being run by State funds. The State on the other hand is now mulcting the institutions of their funds.

And Hindu religious institutions are not seeking to proslytise anybody under the guise of social service. Christian Missions are doing it no doubt, but since the individual is admitted to have the liberty of conscience it ceases to be a matter of compulsion but is one of choice. To ask the State to interfere in it is absurd. It is a matter which should be left to the persuasiveness of the rival religious propagandists.

(To be continued). *Editor.*

ENGLISH PARTY POLICIES

LABOUR: Full employment maintained since the war, social security for every one achieved, completion of the full nationalisation programme promised in 1945, progress made towards economic recovey. For the future Labour will pledge consolidation of industries already nationalised, extension of industrial democracy, completion of steel nationalisation and nationalisation of the cement, sugar refining, cold storage industries. It undertakes to bring the big industrial insurance companies under the ownership and control of their policy-holders.

CONSERVATIVES: No more nationalisation, de-nationalisation where possible, maximum relaxation of present control, reduced taxation by curbing Government spending, abolition of directed labour, more private building, strengthening of commonwealth links and Imperial priorities in trade.

LIBERALS: The co-ownership between workers and management in industry, restoration of multilateral trade, reduction of taxation, co-ordination of the incometax and social security systems, a halt to nationalisation, separate parliaments for Scotland and Wales, world Government as the ultimate goal of foreign policy.

ALL INDIA INSURANCE POLICY-HOLDERS' AND WORKERS' LEAGUE

(Continued from last issue.)

It must be a matter of shame to us all that even though Indian insurance business is 100 years old and some of our senior Insurance Companies are over 75 years old, in Free-India, Foreign companies, some of them come exactly from the other side of the Globe and offer to us policy contracts,—may be at the same rates of premium as quoted by our Indian companies,—but the policy contracts are far more superior and liberal, the settlement of claims exceedingly graceful and satisfactory, while our Indian Companies have not come up to their level at all. Settlement of claims by our Indian companies are a disgrace to the Nation!

Even though as already stated above, some of our senior Insurance Companies are over 75 years old and large amounts are available at their disposal, they have failed in their primary duties of either training the people for Insurance or training the agents for securing such business, as you will see 95% of the agents do not know what they sell, what the policy conditions are of the company they represent, how to effect a nomination or to settle a claim. In foreign countries Insurance companies spend large amounts to train the agents for this business, to make the people insurance minded, for health propaganda and such other nation building activities, which is totally absent in India. While the Indian premium rates are the highest in the world, policy conditions are the worst in the world, profits payable to the policy-holders are the lowest in the world!

Insurance managers are the happiest men in the world. Gods envy them. They are not worried with the International politics or Kashmir war or Hyderabad police action or rupee devaluation or the famine in the country. They sit comfortably in the air conditioned offices and with their majic wand, without shedding a drop of sweat, issue over six lakhs of life insurance policies alone every year, with the help of over two lakhs of agents—just imagine, average agent introducing only three cases in the whole year! While the average agent's monthly average income is less than Rs. 25, his manager's monthly income is more than that of the present Governor-General of India. You will see while the head is so heavy the tail is feather-weight. It must also be a matter of shame to us to note that to secure six lakhs of life insurance policy holders, two lakhs of agents, more than the territorial army of India, men and women, are employed, and I do not know whether there is any parallel to this, in other more advanced foreign countries.

It is not my bussiness to encroach upon your precious time this evening by telling you a long story or catalogue of Insurance mal-administration of scandals or defects. We must feel partly responsible for these defects since we kept silence all these years. It is high time now that we should open our eyes and rectify these defects. We must organise ourselves and form an All-India League of Policy holders and insurance workers for effective action. Insurance Companies in India collect over 50 crores of rupees premium every year and we are entitled to know how this huge amount is appropriated. We have to stop the policy-holders' hard-earned money being spent lavishly on buildings, fabulous salaries, unnecessary travellings and all duplicate works.

The fact that the policy-holders also should have a voice in the management, has been accepted by the Government of India as early as in 1938 and the Insurace Act of 1938 says that ⅓ of the directorate shall consist of members elected from the policy-holders. The Supdt. of Insurance, Govt. of India, observes that policy-holders are not taking

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advantage of this act. This is a silly law in as much it involves heavy expenses to a Policy-holder to get into the directorate even though a Policy-holder may be genuinely interested in getting into the directorate and to take part in the management.

To rectify or to remedy all the defects stated above, I suggest an amalgamation of all the Indian insurance companies under "The Amalgamated Insurance Companies of India Ltd.," and bringing it under the Council of Policy-holders (instead of keeping them under separate units and bringing them under the Council of Insurers as contemplated under the New Insurance Legislation), and to pay off the share capital and to remove all the directors and managing directors from the air conditioned offices to the cold storage. If this is done I have no doubt that a reduction in premium rates by 25% can be effected as an immediate relief to policy-holders without impairing in any way the financial position of Indian or Indian insurance structure and also a thorough revision of all the terms and conditions of the policies can be effected to guarantee equitable policy contracts on non-exploitation basis to the policy-holders.

Our task is very huge and great, and it may involve 5 to 10 years' very vigorous and hard work and may cost substantial money, but it is worth doing as at the end we are bound to succeed. These Insurance Companies are houses of cards entirely relying upon public support and goodwill. If this public support and goodwill is withdrawn and if we should create sufficient public opinion and support in favour of our League, Insurance Companies will collapse and Govt. will come to our terms. There cannot be two opinions about this. I therefore submit and request you all to help us in our efforts to form the league to enlist members and to give us donations very generously to contribute to the funds of the league. We must have a fully equipped office with an up-to-date library and all statistics and a press at our disposal to make the necessary propaganda. We have to educate the policy-holders and intimate the Govt. and the members of the Indian Parliament, our aims and objects, and solicit their support also. Any enactment or law that will be introduced is being intimated in advance to the Indian Merchants' Chamber by the Govt. of India. We must also bring our League to the level of the Indian Merchants' Chamber by getting it registered and recognised by the Govt. of India so that they may not introduce any enactment pertaining to Insurance business in India without our consent and approval.

P. A. Rao.

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Advocate, High Court, BANGALORE.

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VOL. X No. 19] Monday 23—1—1950 [PRICE 0—1—6.

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A MODERN TOWN IN CENTRAL AFRICA

For years, Africa was considered a somewhat unknown part of the world and some regions of this continent were even known as "darkest Africa."

Of course, North Africa, Egypt and India, like South Africa, were household words but little was known of the heart of Africa, interest in which was only kindled during the last few years.

In a Swiss Newspaper we have come across an article about a new town in the Soudan, called Juba, a city which but two decades ago was no more than an insignificant little village on the banks of the Nile with hardly 500 inhabitants, but which has since grown into one of the most important places in Central Africa. The number of inhabitants has increased to 10,000 and in the town itself many modern buildings have been constructed.

The town is situated on high ground in a fairly healthy region. A vigorous and successful campaign has been waged against the mosquito, and Juba is now considered one of the healthiest spots in Africa. The number of sufferers from malaria, yellow fever and other tropical diseases, is relatively small. Care has furthermore been taken, that most houses have an adequate supply of water, whilst the necessary measures in the interest of hygiene have not been overlooked.

What has been achieved in Juba, is of the utmost importance. The fight against the malaria carrying mosquito is, especially in tropical climates, of the utmost moment. This was also appreciated by the Experts Committee on Malaria of the former League of Nations, by whom, before the war, the whole malaria problem was subjected to a long and searching enquiry. In a report published in 1938 the conclusion was drawn, that during a bout of malaria, a daily dose of from 15-20 grains of QUININE must be taken during a period of from 5 to 7 days and that at the same time, it forms a satisfactory preventive remedy if during the entire malaria season a dose of 6 grains of QUININE is taken every day.

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THE INSURANCE LEAGUE

A high State Officer writes from Rewa, Madhyabharat,—

"I read in the papers that you have started a league of Insurance policy-holders and workers. I wish your league would do something to move the (immobile) Government Insurance Department to do something to ensure speedy and systamatic payment of the Commission to the Agents. If I am not mistaken the present arrangement is the most uncertain and unsystematic one, if versions of the Agents are to be believed. On behalf of the Policy-holders the office has to be spurred to get the accounts and returns necessary to get the valuation report for 1948-June period."

VALLABHAI PATEL

"You have to ask yourselves if your task is done by having won freedom or whether it is also your duty to consolidate that freedom, to make India strong, to lend your hands in solving the problems which both war and freedom have brought in their wake. If you are not up to this call of duty, you are doing a grievous wrong to yourself, to your country, and to your Government."

Dealing with some of the problems "which have made the Government un-popular," Sardar Patel referred to the sugar scarcity on the eve of Diwali festival. He thought that the people would realise on mature consideration that "we have made a mountain of a mole-hill." He advised them not to make much of such petty things. "Of course, if you feel strongly, you have the remedy. You can remove the Government, but if you cannot do so, it is your duty to co-operate with the Government in the best that it can do."

The people are tempted to ask, "Is this all your best?"

THEIR RIVALRY

Churchill, Roosevelt and Stalin, having passed on to heaven, had an audience with St. Peter. Said Churchill: "I am the master of the waters which the Lord created at the beginning of the world."

Said Roosevelt: "I am the master of the air, which existed before the waters."

Said Stalin: "I come first. I am the master of Chaos, which existed before anything."

HOW?

A Moscow dialogue:

"How are you today?"

"Worse than yesterday, and better than tomorrow."

NOT LIVING

"How old are you?" the stranger asked the worn old peddler.

"I'm 31."

"You look much older than that!"

"Well, I was born in 1889—but these last 30 years, you can't call that living, can you?"

DON'T

The Six Commandments of a Soviet author:

1. Don't think.
2. If you have to think, don't talk.
3. If you have to talk, don't write it down.
4. If you have to write it, don't publish it.
5. If you have to publish it, don't sign it.
6. If you have to sign it, write a denial.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 23-1-1950.

RATIONALISM

III

And then what is caste? So far people following a set of religious tenets have been said to form a caste. Supposing religious tenets are penalised, will all Indians be one? Will not then each set of political tenets form a different caste? Does not the Congress form now a caste, claiming to be superior to non-Congressmen? And are there not already sects within the Congress caste? Will not the rationalists if they gather strength form a caste? Do not the socialists form a caste? Caste is then a set of creeds, religious or political, which partitions one group of people from another. To say that there can be no caste, and should be no caste, is blithering nonsense.

And to say that all marriages within the same caste should be penalised by a new law shows to what mad heights of totalitarianism pseudo-rationalists can ascend.

You invoke power when your reasoning is at fault; and the Chairman of the Indian Rationalists' Conference invited disgrace on himself as a rationalist when he urged that caste-marriages should be penalised by law! All men may be one in the eyes of God. But they are not one in the eyes of men. There is little in common between Truman and Stalin, between Stalin and Nehru, and Nehru and Sarat Bose. The goodwill of each of them can only extend to a certain class of individuals, Mr. Nehru's to Kashmiris first, next U.P. men, next his old Cambridge school-tie chums. The rest are *canaille* to him.

When it is so even with persons whose outlook by profession ought to be impersonal or all-embracing, how can the common man find companionship with utter strangers? All dogs are one; but you do not mate a fox-terrier with a grey-hound, or an Alsatian with a Pekingese. But our Conference Rationalists would do that and never mind! To say that the State should penalise marriages within one's caste is the conception of an idiot's brain!

Then we come to the theories of the President-elect, former mathematician, and erstwhile politician and plenipotentiary.

Dr. Paranjpye regrets the interest taken in obscurantism, mysticism, and occultism, by men of even scientific training, and the growing vogue of "pseudo-scientific studies such as astrology, palmistry, numerology etc."

Dr. Paranjpye thinks that he has only to mention the names of those things for them to be condemned as untrue and worthless. If he studied them a bit he would not be so hasty in his judgment..

That is hardly the scientific attitude. Pandit Nehru is slightly better. He is interested in new things. If he sees a man driving an aeroplane, he seeks to drive it. If he sees a man driving a tractor he seeks to drive it. If he sees a juggler twirling a brass plate he seeks to twirl it. It may be boyishness; or it may be the beginnings of the scientific mind.

Dr. Paranjpye says that a year ago a high-ranking politician confessed that he attached more importance to the intuition of the inner light of the Mahatma, than to his own rational conclusion, and deplores such blind faith. To Dr. Paranjpye Mahatma Gandhi was perhaps merely skin and bones, a bony man, with hollow cheeks, seeing with specs, walking with staff. He could not see the intuition or inner light within the body. But the mental eye of the other man could see them, and believe in

them. Intuition and inner light cannot be seen, but they do exist. Air cannot be seen, but it does exist. The atom force cannot be seen, but only a village idiot can deny that it exists.

To hold that nothing exists that is beyond your mental range is like saying that nothing exists that is beyond your eyes' reach! If you go forward a little you will see more things beyond. If you go further forward you will see things further beyond. The Rationalist therefore should not deny blindly or condemn blindly.

Dr. Paranjpye refers to the food propaganda and warns against the growing population, which will grow huger with the reduction of death-rate due to medical aid, and unchecked birth-rate. He urges avoidance of conception, and sterilisation, and optional suicide. He does not actually urge war so that excess population may be killed!

We look down on tribes who practise infanticide on unfit children, and those who practised *sati*. We consider them as inhuman; we flatter ourselves as rationalists!

Luckily Dr. Paranjpye does not urge that the new President of the Indian Republic should issue an Ordinance under the Defence of India Rules prescribing that no family should have more than five, and if it does it should be electrocuted without appeal to a judicial tribunal! The type of men that are being sent to the Constituent Assembly now are quite capable of applauding such a thing!

Dr. Paranjpye wants that by encourging deaths and controlling births the population should be kept from increasing. That means you must find out the possible number of deaths, and then ration out permits to families for the production of children! Simpler still would be for Government to order that only in families in which there has been a death can there be a birth! That is rationalism!

And here is a mathematical peach from the illustrious Senior Wrangler; "Ten cows each giving a seer of milk per day are an impossible burden on their master, while one giving ten seers is a source of wealth, but such elementary consideration seems outrageous to our kind hearted promoters of pinjrapoles."

He himself lacks the elementary consideration that only a very few can maintain a white-elephant which yields 10 seers a day, while a large number require a cow which yields one or two seers a day. People don't bathe in milk: they want it only for coffee and for children. The Doctor's remark is like saying that 50 First class students bring honour to a University, while a thousand Third class students don't; therefore they must dismiss all third class students and take only first class men!

Many of the other theories advanced by the President of the Rationalists' Conference are of a piece with the above.

That being our view of their rationalism, it is hardly possible for the *Rationalist* either to support them or serve as their organ. Their one aim is "the well-being, here and now, of man and the development of all his faculties," they say. "Well-being here and now", is the attitude of the sensualist and not of the rationalist. It is the human mind working at its lowest and not at its highest. It is the attitude of the ignorant boor, and not of the far-seeing intellectual who realises that there is something more in man than his 5 to 6 feet carcase. The *Geeta* seeks to teach us that. But to the Conference rationalists the Geeta is a sealed book. They and the Secular State men, like moths flutter before the flame of material pleasures. And like moths they will get singed, and leave only charred remains!

Editor.

How Our Great Men Think

PANDIT NEHRU

Pandit Nehru continued: "As I was personally responsible for the proposal to hold interim elections in West Bengal, I regret deeply that this decision had to be reversed owing to stress of circumstances and I must apologise to the people of West Bengal for this. But I am convinced that any attempt to hold interim elections would be against the wishes of the people and would greatly inconvenience them and upset their normal life."

SARAT CHANDRA BOSE

Mr. Sarat Chandra Bose, leader of the United Socialist Organisation of India, in a statement on the postponement of the proposed interim general elections in West Bengal said that "the Prime Minister of India has beaten a retreat."

Mr. Bose said, "After the defeat of the Congress in the recent South Calcutta bye-election in spite of all the efforts and statements by him and his colleagues, the Prime Minister hastily threw out to West Bengal the challenge of a general election. I accepted the Prime Minister's challenge and said that it would give us a chance to show to the public all over India that the Congress had no hold over West Bengal. At the same time I felt instinctively that the Prime Minister and their followers in West Bengal would not ultimately be able to summon courage to face the music of a general election. What I felt has happened."

As regards the general elections under the new constitution, which according to the Prime Minister are likely to be held in the winter of 1950-51, Mr. Bose said that the common people did not believe that they would hold general election so soon. "On the contrary, they will postpone these elections as long as possible for fear that they may be dislodged from their seats of power," he added.

Dr. RAJENDRA PRASAD

"No democracy can function unless there is a strong public opinion to prevent those who aspire to be administrators or Governors of the land from doing anything which is not in the interests of the people at large. (Cheers). And therefore whenever there is criticism of the Government and wherever there is a strong Press which is vigilant, it has to be welcomed. Criticism has to be welcomed; a strong Press has to be welcomed; and a fearless expression of public opinion has to be welcomed. (Cheers and applause). There is only one limitation to this. These criticisms should be well founded and they should not be actuated by any motive other than the good of the country. If that limitation is borne in mind by all, I think we shall be able to make a very good job of what we have so far done and what we expect to do in the near future."

Mr. C. RAJAGOPALACHARI

There is nothing in any other scripture corresponding to what we find in the Gita. I do not mean that other scriptures do not insist on tolerance. Every religion insists on tolerance, but it is negative secular tolerance. In our religion and in the Gita, there is particular emphasis laid on this truth, namely, that all paths lead to God, and it is made an article of faith that you should also believe this among other things. There is a great difference between a positive approach and a mere negative approach of live and let live",—Governor General Rajagopalachari addressing the Congress of World Fellowship of Faiths in New Delhi.

SPEAKING FOR EFFECT AND NOT FOR TRUTH

Mr. George Woden, novelist, has been banned by Glasgow Libraries Committee because he used speeches delivered by Cabinet Ministers to illustrate a lecture on the misuse of English, writes *Sunday Express*

Socialist councillor Jack Davies, of the Libraries Committee, says that Mr. Woden took the opportunity to "make comedy crit cisms of the leading Labour parliamentarians."

Mr. Woden replies: "I was trying to show that the man who wants to produce emotional result on his hearers chooses words for that purpose and not for their actual truth."

Here are the quotations Mr. Woden used and his comments which lead to the ban:

Dr. Edith Summerskill: Motherhood is the oldest profession.

Mr. Woden: Did she really mean "profession?" Or was the word used as a crude form of flattery?

Sir Stafford Cripps said the pound would never be devalued.

Mr. Woden: Sir Stafford wanted people to be reassured. He wanted to produce certain results in people's minds and he used words for that purpose.

Mr. Aneurin Bevan: Tories are worse than vermin.

Mr. Woden: When Mr. Bevan said that he did not tell us much about the Tories, nor about bugs, fleas, lice and rats.

But in those five words he tells his own autobiography!

Mr. Strachey. The average diet today is infinitely better than before the war.

Mr. Woden: In this sentence what does he mean by infinitely? In mathematics it means a number so great as to be incalculable.

But our diet today is not even ten times better than pre-war.

Mr. Churchill described Hitler as that bad man.

Mr. Woden: This is simple English that everyone understands, and it is accurate.

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600	,,	Darius of Persia's invasion.
327	,,	Alexander's invasion.
712	A.D.	Arab invasion.
1001	,,	Ghazni Mahmood's invasion.
1184	,,	Mahmad Gori's invasion.
1193	,,	Prithvi Raj slain and Pathan Rule established.
1206	,,	Slave Dynasty founded by Qutbudin Ahmed.
1290	,,	Khilji Dynasty succeeds it.
1310	,,	Khilji invasion of Mysore.
1320	,,	Rise of the Tughlak Dynasty.
1398	,,	Invasion of Timulane.
1414	,,	Rule of Saids.
1451	,,	Lodis' rule.
1498	,,	Portugese reach India.
1529	,,	Moghal Rule commences.
1540	,,	Humayun driven out by Sher Shah.
1555	,,	Humayun's return.
1594	,,	Arrival of the Dutch.
1604	,,	Arrival of the French.
1613	,,	Arrival of the English.
1634	,,	East India Company commences trade.
1739	,,	Nadir Shah's invasion.
1744	,,	Anglo-French rivalry.
1757	,,	Clive's bid for power.
1781	,,	Fall of Hyder Ali.
1799	,,	Fall of Tippu.
1817	,,	Fall of the Mahratas.
1857	,,	Great Indian Mutiny, and Queen's Sovereignty.
1892	,,	Indian Councils' Act.
1907	,,	Minto Morley Reforms.
1917	,,	Montagu Chelmsford Reforms.
1936	,,	Provincial Autonomy introduced.
1947	,,	British hand over sovereignty.

The Constitution of India

PREAMBLE

"We, The People Of India, having solemnly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens:

Justice, social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity,

And to promote among them all

Fraternity assuring the dignity of the individual and the unity of the Nation.

In Our Constituent Assembly this twenty-sixth day of November, 1949, do Hereby Adopt, Enact And Give To Ourselves This Constitution."

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ಅಧ್ಯಕ್ಷಭಾಷಣ

ಮಹಾಪಾಠಶಾಲಾಧ್ಯಕ್ಷರೆ, ವಿದ್ವಾಂಸರೆ, ವಿದ್ಯಾರ್ಥಿಗಳೆ,

— ವಿದ್ವಾಂಸರೆ ಎನ್ನುವದನ್ನು ಜಾತಿವಾಚಕವಾಗಿ ಉಪಯೋಗಿಸಿರುವುದರಿಂದ ಇಲ್ಲಿ ನೆರೆದಿರುವ "ಮಹಾವಿದ್ವಾಂಸರುಗಳು" ತಮ್ಮನ್ನು ಸಂಬೋಧಿಸಲಿಲ್ಲವೆಂದು ಕೋಪಿಸಿಕೊಳ್ಳಕೂಡದು. — "ವಿದ್ವಾ ವಿಪಶ್ಚಿದ್ದೋಷಜ್ಞಃ" ಎಂದು ಅಮರಕಾರನು ವಿದ್ವಾಂಸರು ದೋಷಜ್ಞರೆಂದು ಹೇಳಿರುವುದರಿಂದ ಈದಿನ ತಮ್ಮ ಸಮ್ಮುಖದಲ್ಲಿ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಲು ಹಿಂತೆಗೆದೆ. ಆದರೆ ಭಾರತದ ಪ್ರಜೆಗಳೆಲ್ಲರೂ ಈದಿನದ ಉತ್ಸವಗಳಲ್ಲಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ರಾಜಾಜ್ಞೆಯಾಗಿರುವುದರಿಂದ ಬಾರದಿದ್ದರೆ ಅದೂ ದೋಷವಾದೀತೆಂಬ ಶಂಕೆಯಿಂದ ಬಂದಿದೇನೆ.

ಈ ಉತ್ಸವದ ಸಂದರ್ಭವೇನೆಂದರೆ ಇದುವರೆವಿಗೂ ವಿದೇಶೀಯರ ಅಧೀನದಲ್ಲಿದ್ದವರು ಈಗ ಸ್ವತಂತ್ರರಾಗಿ ಹೊಸ ತರಹದ ರಾಜ್ಯತಂತ್ರವನ್ನು ನಿರ್ಮಾಣಮಾಡಿ ಅದರಂತೆ ಸರ್ಕಾರವನ್ನು ಸ್ಥಾಪಿಸಿ ಅದರ ಅಧ್ಯಕ್ಷರಿಗೆ ಪಟ್ಟಾಭಿಷೇಕವನ್ನು ಮಾಡುವುದು.

ಈಗ್ಗೆ ೨೨೭೫ ವರ್ಷಗಳ ಹಿಂದೆ ಅಲೆಕ್ಸಾಂಡರನ ದಂಡಯಾತ್ರೆಯಿಂದ ಹಿಡಿದು ಈಗ್ಗೆ ಸುಮಾರು ೭೭೫ ವರ್ಷಗಳವರೆಗೆ ಅನೇಕ ವಿದೇಶೀಯರು, ಅರೇಬಿಯನರು ಫಿಸ್ತಿ ಮಹಮದ್ ಮುಂತಾಗಿ, ಭರತಭೂಮಿಯನ್ನು ಆಕ್ರಮಿಸಲು ಯತ್ನಿಸಿದರು. ೧೧೯೫ ರಲ್ಲಿ ಡೆಲ್ಲಿ ಸಾಮ್ರಾಜ್ಯ ಪೃಥ್ವೀರಾಜನು ಮಹಮದ್ ಘೋರಿಯಿಂದ ಪರಾಜಿತನಾಗಿ ಪಠಾಣ್ ಸಾಮ್ರಾಜ್ಯವು ಆರಂಭವಾಯಿತು.

ಅಲ್ಲಿಂದ ಗುಲಾಮಿ ಸಂತತಿ, ಖಿಲ್ಜಿ ಸಂತತಿ, ತೊಗ್ಲಖ್ ಸಂತತಿ. ಸೈಯದ್ ಮತ್ತು ಲೋದಿ ಸಂತತಿಗಳು, ನಂತರ ಮೊಗಲಾಯಿ ಸಾಮ್ರಾಜ್ಯ, ಪೋರ್ಚುಗೀಸರು, ಫ್ರೆಂಚರು, ಇಂಗ್ಲಿಷರ ಆಗಮನ, ಈಸ್ಟ್ ಇಂಡಿಯಾ ಕಂಪೆನಿಯ ಏಳಿಗೆ ಮತ್ತು ಪ್ರಾಬಲ್ಯ, ೧೮೫೭ ರ ಮಹಾದಂಗೆ, ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯಸ್ಥಾಪನೆ, ಇವುಗಳು ಈ ಎಂಟು ಶತಮಾನಗಳಿಂದ ಭರತಖಂಡದ ಇತಿಹಾಸವನ್ನು ಆಕ್ರಮಿಸಿದ್ದುವು.

ಇವು ದೈವಕೃಪೆಯಿಂದಲೋ, ಅಥವಾ ಪಂಡಿತ ನೆಹ್ರು ಸರ್ದಾರ್ ಪಟೇಲರುಗಳ ಸ್ವಸಾಮರ್ಥ್ಯದಿಂದಲೋ ಈಗ ನೀಗಿ, ಅವರುಗಳೇ ಒಂದು ರಾಜ್ಯಭಾರನಿಬಂಧನೆಯನ್ನು ರಚಿಸಿ ಅದರಂತೆ ಅವರ ಮನೋವೃತ್ತಿಗೆ ಅನುಕೂಲವಾದ ಭಾರತೀಯ ರಿಪಬ್ಲಿಕ್ ಸರ್ಕಾರ ಅಂದರೆ ಸ್ವತಂತ್ರಪ್ರಜಾಪ್ರಭುತ್ವವೆಂಬದನ್ನು ಸ್ಥಾಪಿಸಿ ಅದರ ಅಧ್ಯಕ್ಷರ ಪಟ್ಟಾಭಿಷೇಕಸಮಾರಂಭವನ್ನು ನೆನ್ನೆ ಮತ್ತು ಈದಿನ ದೆಹಲಿಯಲ್ಲಿ ನಡೆಸುತ್ತಿದ್ದಾರೆ. ಆದಕ್ಕೆ ಅಂಗವಾಗಿ ಈ ಸಂಸ್ಥಾನದಲ್ಲೂ ಹೊಸ ಮಂತ್ರಿವರ್ಗವು ನಿರ್ಮಿತವಾಗಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೆ ಹೊಸ ನಾಮಾವಳಿಯೂ ಆಚರಣೆಗೆ ಬಂದಿವೆ.

ಕರ್ಮವಿಪಾಕದಿಂದ ೧೦೦ ವರ್ಷ ರಾವಣನ ಅಧೀನದಲ್ಲಿ ವನವಾಸದಲ್ಲಿದ್ದ ಭಾರತದ ಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮಿಯು ಸುಗ್ರೀವಾಂಜನೇಯ ವಿಭೀಷಣಾದಿಗಳ ಸಹಾಯದಿಂದ ಬಿಡುಗಡೆಹೊಂದಿ ಅಗ್ನಿಪ್ರವೇಶಾನಂತರ ಭರತನ ಕೈಯಿಂದ ಪುನಃ ಪಟ್ಟಾಭಿಷಿಕ್ತಳಾಗಿದಾಳೆ.

ಈ ಸಾಮ್ಯವನ್ನು ಸ್ಫೂರ್ತಿಗೊಳಿಸಬಲ್ಲಿರಾ ಎಂದರೆ ತಾವು ಕೇಳಬಹುದು. ಮಹಾತ್ಮ ಗಾಂಧಿ ವಿಶ್ವಾಮಿತ್ರರು. ಮಹಮದ್ ಜಿನ್ನಾವರು ವಾಲಿ. ನೆಹ್ರು ಪಟೇಲರು ಸುಗ್ರೀವ ಆಂಜನೇಯರು. ಮೌಂಟ್‌ಬ್ಯಾಟ್ ವಿಭೀಷಣ. ಪಾಕಿಸ್ತಾನ ದಾವಾಗ್ನಿಯಲ್ಲಿ ಲಕ್ಷಾಂತರ ಅಬಲೆಯರು ಬೆಂದು ಬಳಲುತ್ತಿರುವದು ಅಗ್ನಿಪ್ರವೇಶ. ಇಂಟೆರಿಂ ಗವರ್ನರ್ ಜನರಲ್ ಆಗಿದ್ದ ಚಕ್ರವರ್ತಿ ರಾಜಗೋಪಾಲರು ಭರತ. ಈಗ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದ ರಾಜೇಂದ್ರರು ರಾಮ.— ಚಕ್ರವರ್ತಿ, ರಾಜ, ರಾಜೇಂದ್ರ ಶಬ್ದಗಳನ್ನು ಈಗಲೂ ನಾವು ಬಿಡಲಾರೆವು ನೋಡಿ!— ಮುಂದೆ ವನವಾಸವೊ ಸಂತಾನ ಪ್ರಾಪ್ತಿಯೊ ಅದು ಮುಂದಿನ ಮಾತು.

ಈ ಸಮಾರಂಭವು ಇಂಡಿಯದಲ್ಲಿ ಸ್ವತಂತ್ರ ಪ್ರಜಾಪ್ರಭುತ್ವ ಸರ್ಕಾರದ ಸ್ಥಾಪನೆಗೆ ಸಂಬಂಧಿಸಿದ್ದೆಂದೂ ಈ ಸರ್ಕಾರದ ಉದ್ದೇಶವು.

ಸಾಮಾಜಿಕ ಆರ್ಥಿಕ ರಾಜಕೀಯಗಳಲ್ಲಿ ಅವರವರ ಹಕ್ಕುಗಳನ್ನು ಕಾಪಾಡುವದು;
ಮಾನಸಿಕ, ವಾಚಿಕ, ಮತೀಯ, ಮತ್ತು ಪೂಜಾವಿಧಾನ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಎಲ್ಲರಿಗೂ ಕಲ್ಪಿಸುವದು:
ಎಲ್ಲರಿಗೂ ಸಮಾನಸ್ಥಾನ ಮತ್ತು ಪ್ರಗೋಭಿವೃದ್ಧಿಗೆ ಅವಕಾಶವನ್ನೊಟುಮಾಡುವದು: ಮತ್ತು
ಪ್ರಜೆಗಳಲ್ಲಿ ಪರಸ್ಪರ ಸೌಹಾರ್ದವನ್ನು ಕಲ್ಪಿಸಿ ಜನಾಂಗದ ಐಕಮತ್ಯವನ್ನು ಸ್ಥಾಪಿಸುವದು:

ಎಂದು ಘೋಷಿಸಲಾಗಿದೆ.

ಇದೆಲ್ಲಾ ಮಾತಿನಲ್ಲಿ ನಿಲ್ಲದೆ ಕಾರ್ಯತಃ ನಡೆದರೆ ಶ್ಲಾಘನೀಯವೇ ಸರಿ. ಪ್ರಕೃತ ನಮ್ಮ ಸ್ಥಿತಿಯು ಒಂದು ಪಾವು ಕಡ್ಲೆಗೆ ಭಿಕ್ಷ, ಅರ್ಧಸೇರು ಅಕ್ಕಿಗೆ ಭಿಕ್ಷ, ಒಂದು ತೊಲ ಸಕ್ಕರೆಗೆ ಭಿಕ್ಷ ಒಂದು ಗಜ ಬಟ್ಟೆಗೆ ಭಿಕ್ಷ, ಆಗಿರುವಾಗ, ನಾವು ಸ್ವತಂತ್ರರು, ನಮಗೆ ಬೇಕಾದ ಸರ್ಕಾರವನ್ನು ಸ್ಥಾಪಿಸಿದೇವೆ, ಎಂದು ಹೆಮ್ಮೆಪಡುವದು, "ಹೆಸರಿಗೆ ಗಂಗಾಭವಾನಿ, ಕುಡಿಯುವದಕ್ಕೆ ಒಂದು ತೊಟ್ಟು ನೀರಿಲ್ಲ", ಎಂಬಂತೆ ಹಾಸ್ಯಾಸ್ಪದವಾಗಿ ಕಾಣುತ್ತೆ. ಮತ್ತು ಜೀವನದ ಹೆಜ್ಜೆಹೆಜ್ಜೆಗೂ ಮೇಲಿನಿಂದ ಕೆಳಗಿನವರೆಗೆ ಅಧಿಕಾರಿಗಳನ್ನು ಆಶ್ರಯಮಾಡಬೇಕಾಗಿ,

ವರು ನಿಶ್ಶೌರ್ಯರೂ, ಹಿಂಸಾಳುಗಳೂ, ಸ್ವಾರ್ಥಪರರೂ, ಉಚ್ಛೃಂಖಲರೂ ಆಗಿದ್ದರೆ ಆಗ ಪ್ರಜೆಗಳ ಸ್ಥಿತಿಯು "ಸತ್ತಾತ್ಮಕ" ವಾಗು
ದೆಯೆ ವಿನಹ "ಇದ್ದಾತ್ಮಕ" ವಾಗುವದಿಲ್ಲ.

ಪ್ರಕೃತ ನಾವುಗಳು ನಮಗಳಿಗೆ ಒಂದು ಹೊಸ ಯುಗವು ಬಂದುಬಿಟ್ಟಿತು, ನಮ್ಮನ್ನು ಯಾರೂ ಹಿಡಿದುನಿಲ್ಲಿಸುವವರಿಲ್ಲವೆಂದು
ಂಗ್ಲುವದಕ್ಕೆ ಮೊದಲು ನಮ್ಮ ಪೂರ್ವಕಥೆಯನ್ನು ಸ್ವಲ್ಪ ಸ್ಮರಿಸಿಕೊಳ್ಳುವದು ಒಳ್ಳೆಯದು.

ಭಾರತೀಯರ ಇತಿಹಾಸದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯವಾಗಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವವಾಗಲಿ ಹೊಸದಲ್ಲ. ಭಾರತಭೂಮಿಯು ಹೊಸದಾಗಿ
ುದುಮೆಯಾಗುವ ಬಾಲೆಯಲ್ಲ. ಅನೇಕವಿಧದ ಸಂಸಾರ ಸುಖದುಃಖಗಳನ್ನನುಭವಿಸಿರುವ ವೃದ್ಧೆ. ನಮಗೆ ಇದುವರೆಗೆ ಸ್ವಾಯಂಭುವ,
ಸ್ವಾರೋಚಿಷ, ಔತ್ತಮಿ, ತಾಮಸ, ರೈವತ, ಚಾಕ್ಷುಷ ಎಂಬ ಆರು ಮನ್ವಂತರಗಳು ಕಳೆದು ಏಳನೆಯ ವೈವಸ್ವತ ಮನ್ವಂತರವು ನಡೆಯು
ತ್ತಿದೆ ಎಂದು ಪ್ರಾಜ್ಞರು ಹೇಳುತ್ತಾರೆ. ಆ ಪ್ರತಿ ಒಂದು ಮನ್ವಂತರಕ್ಕೂ ಳು ಲಕ್ಷದ ೨೦ ಸಾವಿರ ವರ್ಷಗಳುಳ್ಳ ೭೧ ಚತುರ್ಯುಗಗಳು
ಗಳೆದಿವೆ. ಹೀಗೆ ಕಳೆದಿರುವ ಸುಮಾರು ಎರಡುನೂರು ಕೋಟಿ ವರ್ಷಗಳಲ್ಲಿ ಎಷ್ಟವಿಧವಾದ ರಾಜ್ಯಭಾರಗಳು ತಲೆಯೆತ್ತಿ ಅವಸಾನವನ್ನು
ಕೊಂದಿರಬೇಕೆಂದು ತಾವುಗಳೆ ಊಹಿಸಿಕೊಳ್ಳಬಹುದು. ರಾಜತ್ವ, ಸಾಮ್ರಾಜ್ಯತ್ವ, ಆಧ್ಯಕ್ಷತ್ವ ಎಲ್ಲವೂ ಯಥೇಷ್ಟವಾಗಿ ನಡೆದಿರದೇಕು.
ಸೂರ್ಯವಂಶ ಚಂದ್ರವಂಶಗಳ ರಾಜರುಗಳನ್ನೇಕೆ ರು—ಅವರು ಯಾವ ಕಾಲದಲ್ಲಿದ್ದರೂ ದೇವರಿಗೇ ಗೊತ್ತು—ದಕ್ಷರೂ ಧರ್ಮಿಷ್ಠರೂ ಸತ್ಯ
ಸಂಧರೂ ಪ್ರಜಾಪಾಲಕರೂ ಆಗಿ, ಆಕಾಶದಲ್ಲಿ ನಕ್ಷತ್ರಗಳು ಶೋಭಿಸುವಂತೆ ಅವರ ಹೆಸರುಗಳು ಈಗಲೂ ಜನರ ಅನುಂಗಾಗಕ್ಕೂ ವೆಚ್ಚಿಕೆಗೂ
ಪಾತ್ರವಾಗಿವೆ.

ಮನು, ಮಾಂಧಾತ, ಸಗರ, ಬಲಿ, ಶಿಬಿ, ದುಷ್ಯಂತ, ನಹುಷ, ಯಯಾತಿ, ಭಗೀರಥ, ದಿಲೀಪ, ರಘು, ದಶರಥ, ಜನಕ,
ಾಮ, ನಳ, ಅಂಬರೀಷ ರುಕ್ಮಾಂಗದ, ಜನಮೇಜಯ, ಜರಾಸಂಧ, ಕಾರ್ತವೀರ್ಯ, ವಿಕ್ರಮಾರ್ಕ, ಶಾಲಿವಾಹನ, ಭೋಜ ಇವರುಗಳ
ಾಮಮಾತ್ರವೇ ಈಗ ಜನರಿಗೆ ಸ್ಫೂರ್ತಿದಾಯಕವಾಗಿರುವಾಗ ಅವರ ವ್ಯಕ್ತಿಗಳು ಪ್ರಜೆಗಳಿಗೆ ಎಷ್ಟು ರಂಜಕವಾಗಿದ್ದಿರಬೇಕು! ಅವರಿಂದ
ಪಾಲಿತವಾದ ದೇಶವೂ ಪಾಲಿತವಾದ ಜನಾಂಗವೂ ಸಾರೋದ್ಧಾರವಾಗಿ ಏಳಿಗೆಹೊಂದಿ ಪ್ರಪಂಚಕ್ಕೇ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡಿವೆ.

Encyclopaedia Britannica ಎಂಬ ಉದ್ಗ್ರಂಥದಲ್ಲಿ

"Hindustan has from the earliest ages been celebrated as one of the most highly favoured countries on the globe, and as abounding in the choicest productions both of Nature and Art."

"ಹಿಂದುಸ್ಥಾನವು ಬಹು ಪುರಾತನಕಾಲಗಳಿಂದಲೂ ವಿಶೇಷವಾಗಿ ಭಗವತ್ಕೃಪೆಗೆ ಪಾತ್ರವಾದ ದೇಶಗಳಲ್ಲಿ ಒಂದು ಎಂದೂ ಶ್ಲಾಘ್ಯತಮವಾದ ದೈವಿಕ ಮತ್ತು ಮಾನುಷಿಕ ವಸ್ತುಗಳಿಂದ ತುಂಬಿದೆ ಎಂದೂ ಪ್ರಖ್ಯಾತವಾಗಿದೆ." ಎಂದು ಹೇಳಿದೆ.

ಮತ್ತೊಬ್ಬ ಪಾಶ್ಚಾತ್ಯರು "Though degraded and abased, yet we cannot doubt that there was a time when the Hindu race was splendid in arts and arms, happy in Government, wise in legislation, and eminent in knowledge." ಈಗ ಹೀನಸ್ಥಿತಿಯಲ್ಲಿದ್ದರೂ ಒಂದಾನೊಂದು ಕಾಲದಲ್ಲಿ ಹಿಂದೂ ಜನಾಂಗವು ಕುಶಲವಿದ್ಯೆಗಳಲ್ಲಿಯೂ ಆಯುಧಸಂಪತ್ತಿಯಲ್ಲಿಯೂ ಪ್ರಶಸ್ತವಾಗಿತ್ತೆಂತಲೂ, ಸುಖಕರವಾದ ಆಡಳಿತ, ಬುದ್ಧಿಯುತವಾದ ಕಾನೂನುಗಳು, ಉತ್ತಮವಾದ ಶಾಸ್ತ್ರಜ್ಞಾನಗಳಿಂದ ಕೂಡಿತ್ತೆನ್ನುವದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲವೆಂದಿದಾರೆ. "The ancient state of India must have been one of extraordinary magnificence," "ಭರತಖಂಡದ ಪೂರ್ವಸ್ಥಿತಿಯು ಜಾಜ್ವಲ್ಯಮಾನವಾಗಿದ್ದಿರಬೇಕು," ಎಂದು ಮತ್ತೊಬ್ಬ ಚರಿತ್ರಕಾರರು ಬರೆದಿದಾರೆ. 14 ನೇ ಶತಮಾನದಲ್ಲಿ ಅಬ್ದುಲ್ಲಾ ವಾಸ್.ಫ್ ಎಂಬವನು ತಾಪಿಯಾಕ್ ಉಲ್ ಅಂಸಾರ್ ಎಂಬ ಚರಿತ್ರಗ್ರಂಥದಲ್ಲಿ, "India according to the concurrent opinion of all writers, is the most agreeable abode on the earth, and the most pleasant quarter of the world" "ಇಂಡಿಯವು ಬಹಳ ಆಕರ್ಷಕವಾದ ವಾಸಸ್ಥಾನ ಮತ್ತು ಪ್ರಪಂಚದಲ್ಲೆಲ್ಲಾ ಅತಿರಮ್ಯವಾದ ಭಾಗವೆಂದು ಎಲ್ಲಾ ಚರಿತ್ರಕಾರರೂ ಒಪ್ಪುತ್ತಾರೆ" ಎಂದು ಒಕ್ಕಿದಾನೆ.

ಗಲಭೆರಲ್ಲಿ ಸ್ಕಾಟ್ಲಿಂಡಿನ "Edinburgh Review" ಎಂಬ ವಿಖ್ಯಾತಪತ್ರಿಕೆಯವರು "The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilisation, even long prior to the dawn of civilization in any other nation of which we have even the name in history. The further our literary inquiries are extended, the more vast and stupendous is the scene which opens to us," ಹಿಂದೂದೇಶದಲ್ಲಿರುವ ಪುರಾತನ ವಸ್ತುಗಳನ್ನು ನೋಡಿದರೆ ಇತರ ದೇಶಗಳಲ್ಲಿ ನಾಗರಿಕತೆಯು ಹುಟ್ಟುವದಕ್ಕೆಮುಂಚೆಯೆ ಅಲ್ಲಿನವರ ಕುಶಲತೆಯೂ ನಾಗರೀಕತೆಯೂ ಪ್ರಶಸ್ತವಾಗಿತ್ತು. ಮತ್ತು ನಾವು ಮೇಲೆಮೇಲೆ ವಿಮರ್ಶಿಮಾಡಿಕೊಂಡುಹೋದಹಾಗೆಲ್ಲಾ ಅದರ ಪ್ರಾಚೀನತೆಯು ವಿಸ್ಮಯವನ್ನುಂಟುಮಾಡುತ್ತದೆ, ಎಂದು ವಿಮರ್ಶಿಸಿದಾರೆ.

(To be continued)

THE INAUGURATION

Sri H. V. Kamath complains:

"I have given notice of a resolution to the effect that the inauguration of the Republic of India be preceded in the Assembly by a solemn prayer to God. I shall be grateful if you will support my suggestion enthusiastically. I think that such a ceremony will be in consonance with our national genius, in tune with the teachings of all our prophets and *rishis* including Mahatma Gandhi, and will impart a sacred or holy touch to the unique occasion."

I regret that the words like 'God' and 'Prayer' should have created such an amount of fruitless debate among those who speak in the name of the people of India. The subject well considered reduces itself to the following: Do we start our Republic with a curse? If curse is a very strong word, I ask, whether we do it with indifference and levity? If that is ruled out, why should we fight shy of acknowledging the fact that we start our new life with faith, seriousness and solemnity, and express these feelings in a suitable manner?

Whatever that manner is, it is Prayer. And to whom is that faith, seriousness and solemnity addressed or dedicated? Is it to Satan? If that again is an improper suggestion, is it to the individual egoes of the representatives who will take part in the function? With all their greatness, all of them combined are but a particle of dust in the universe

Since we all unanimously wish that the Republic of India should prove a blessing to Bharat, and that we should all be guided to work for it, our common wish is our common prayer and that common wish should be suitably expressed on an auspicious occasion. When expressed in the beginning, it becomes **मङ्गलाचरण** (auspicious invocation) when at the end, it is **भरतवाक्य** (concluding benediction.

Above all what the representatives should bear in mind and consider conclusive is that they are to inaugurate the Republic in a representative capacity. Their own personal likes and dislikes, faith or want of it, must be subordinated to those of the people. What do the vast bulk of the millions whom they represent expect to be done on such great occasions? This is a ceremony much greater than the coronation of a king. Can there be any doubt about the place of prayer on such an occasion against the background of Bharat?

But if the representatives cannot decide upon any form of common prayer, or take part in the one fixed upon, let them all keep a few minutes of silence in token of solemnity and seriousness. And whether there is any uttered prayer or a silent prayer, let those who cannot pray, silently and respectfully watch those who do."

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NATIONAL INCOME

While a commission under the chairmanship of Dr. P. C. Mahalanobis is at present engaged in working out India's national income, figures of Australia's national income, now available, will be of interest to Indian students of economics, writes the P.T.I. financial correspondent.

These figures, recently submitted to the Australian Parliament by the Prime Minister showed a rise in the per capita income in Australia from Rs. 1,140 in 1938-39 to Rs. 2,670 in 1948-49.

To give exact figures, total personal income of residents rose from 741 million Australian pounds in 1938 39 (population 7,005 282) to £1,896 million in 1948-49 (population 7,589,820). (The Australian pound is worth Rs. 10 11-4).

There is no census every ten years in Australia, as in Great Britain and India. The Commonwealth statistician revises the population figures every three months.

Australia's national income (as distinct from total personal income of residents) rose by about 60 p.c. from £814 million in 1938-39 to £1,299 million in 1945-46, and by 1947-48 it was more than double pre-war. A further rise of about 12 p. c. brought it in 1948-49 to £1.955 million, nearly two and a half times pre-war. Figures of gross national products and personal consumption have shown broadly comparable movements. Gross private investment rose by £140 million to £400 million during the ten years. The average basic wage is Rs. 272 a month, and the cost of living is very low compared with many parts of the world.

In India varying estimates of national income have been made during the past 70 years, Dadabhai Nowroji's estimate for the year 1871 being Rs. 20. India's 35th Governor-General, Lord Curzon applied his mind to the subject and arrived at the figure of Rs. 30 for the year 1901. Mr. S.M.K. Muranjan, the present Principal of the Sydenham College of Commerce, Bombay, working on data for the years 1911-14 thought it would be Rs. 60, and Mr. V. K. R. V. Rao computed it at Rs. 65 in 1921. Last year a commercial weekly gave the figure as Rs. 120. All these may, however, be regarded more or less as 'solo' efforts, without the requisite organisational backing.

The Commission now appointed by the Government of India may be the first body in a position to give the subject the serious attention it deserves, but economists are inclined to think that a great handicap in its work will be lack of correct population and production data. The 1941 census is now hopelessly out of date, what with devastating famines and riots, and mass scale population movements, during the past few years.

ANTS ALSO

Ants, like humans, suffer from nervous breakdown.

A British biologist, Mr D. Wragge Morley, in a lecture described how they can become neurotic if given any mental task beyond their power. He said he had trained ants after a few tests to find their way through a maze. A nervous breakdown occurred if the ant, which had mastered the maze, was put in one of a different structure.

One ant, he said, twitched its feelers and legs as it tried to get through a cul de sac and after starting to circle backwards, collapsed unconscious. It recovered after being treated with cold water.

A NEW SATYAGRAHA

The 3000 odd married couples of the village of Monte Flavio, Italy, are living apart because of a quarrel over the village mid-wife. They may be still living in the same house, but, where before they occupied one bed, each couple now occupies two.

The trouble started when the village mid-wife returned from her holidays. In the meanwhile, the wives and mothers of the village had become very attached to her deputy, and they wanted to retain her. But the authorities said that the old mid-wife must come back.

The indignant wives decided to carry on the stuggle to get their own way and asked their husbands to take action. The husbands declared themselves unable to do anything in the matter. So the wives have gone on strike against their husbands and the mid-wife!

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ALL-INDIA INSURANCE POLICY-HOLDERS' & WORKERS' LEAGUE

At a meeting of the Executive Council of the All India Insurance Policy-holders' and Workers' League held on the 31st ultimo, under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., the drafts of the Prospectus and Bye-laws were approved. It was resolved to register the League. And the following resolution regarding the Insurance Association of India contemplated by the Central Government was passed for being conveyed to the Government of India:

The Executive Council of the All-India Insurance Policy-holders' and Workers' League after a careful consideration of the provisions of the Insurance (Amendment) Act 1949, unanimously resolve as follows:

"The Insurance (Amendmet) Act 1949 is thoroughly unsatisfactory and highly reactionary, as it does not attempt to remedy the fundamental and serious defects of Indian Insurance Business. Though these have been pointed out repeatedly, they will bear repetition. They are in brief:-

1. Indian Insurance premium rates are the highest in the world.
2. Policy contracts are entirely one-sided.
3. Management is top-heavy.
4. Policy-holders' hard-earned money is lavishly spent on fabulous salaries, unnecessary travelling, rents, advertisements, entertainments etc.

The League strongly protests against the formation of the Insurance Association of India, the Life Insurance Council, and the General Insurance Council as contemplated in the said Act, as they will be merely white elephants involving a huge waste of the policy-holders' money instead of benefiting them in any way. The Policy-holders and the workers who contribute to the success and prosperity of the Insurance Companies are completely neglected, and no provision is made for their representation in the Insurance Association or the Councils.

The League is convinced that the only way in which the Insurance business in India can be carried on in the best interests of the Policy-holders, workers and the Insuring public is by the amalgamation of all the Insurance companies in India, and by bringing the amalgamated body under the control of the Council of Policy-holders."

THE "RATIONALIST"

An esteemed Reader writes from Bangalore:

"I was extraordinarily elated on reading your Presidential speech of Jan 27th, delivered by you to the gathering in the Maharaja's Sanskrit Mahapathasala at Mysore in connection with the inauguration of the Indian Republic. In a small compass the speech comprises the history of our Bharatavarsha from times immemorial to the present day in such a lucid and admirable style of your own that can scarcely be excelled. The speech which is in kannada deserves to be put into English also and both together got up in book form with good paper and gilt titles, and I hope that you are going to do that for the benefit of our people from Kashmir to Rameshwar. Amazing are your powers, and their productions are to be made known to all for the latter's own benefit."

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The Manager,
"Rationalist", Mysore.
Editor.

PIGS?

Says a Press Note:

"Government observe that there is a persisting tendency to have lunch at the cost of Government almost at every meeting, whether Committee meetings or meetings of Officers or during the visits of distinguished persons. It is feared that this tendency is practically getting out of control. Such a practice does not appear to obtain in other Provinces. Members of Committees, particularly non-officials, get their daily allowance under the rules when they come from outside, and those in Bangalore could easily make their own arrangements for lunch.

It is not clear why lunch should be provided at all at Government cost. The need for economy is urgent and Government request all Heads of Departments and Officers concerned to stop the practice altogether. Should however the Heads of Departments find it necessary to provide lunch at Government cost at any meetig, the previous permission of Government should invariably be obtained. Any such expenditure incurred without the previous sanction of Government will not be passed."

* * *

The Congress Councillors of the Mysore Municipal Council have earned notoriety as ranking among the worst offenders in this respect."

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"Maybe. Anything for a quiet life."

"The motto of the mediocre; and your coat of arms above it should be a million quires of bloody forms, befouled by dozens of dry scratching pens, bound together with the red tape of indecision and uncertainty, superimposed upon a field of pensions and preferment, all issuing out of a fast emptying purse, with underneath the rotting carcase of all pride and decency."

A LOAN CONDITION

Negotiations were proceeding for an American loan to the Soviet Union. "What kind of security can you offer?" the chief American negotiator asked.

"Coal, iron and gold," the Soviet official replied.

"But that's all underground. What have you on the surface?' the American bargainer continued. The Russian drew himself up proudly.

"We have the Soviet Government," he said.

After a moment's thought, the American announced his decision. "When your coal, iron and gold are on the surface, and the Soviet Government is underground, then we will grant you a loan"

ಮೈಸೂರು ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯಲ್ಲಿ ತಾ|| ೨೭-೧-೧೯೫೦, ಸ್ವತಂತ್ರ ಪ್ರಜಾ ಸಾಮ್ರಾಜ್ಯ ಸ್ಥಾಪನೋತ್ಸವ ಸಮಾರಂಭದಲ್ಲಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್., ರವರ

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II

"We find that the ancient Hindus in every feature of national life were in the first rank. Take whatever department of human activity you like, you find the ancient Hindus eminent in it, and as occupying a foremost place."

"ಜನಜೀವನದ ಯಾವ ಭಾಗವನ್ನು ನೋಡಿದರೂ ಅದರಲ್ಲಿ ಪ್ರಾಚೀನಭಾರತೀಯರು ಅಗ್ರಗಣ್ಯರಾಗಿದ್ದರೆಂದು ನಮಗೆ ತಿಳಿಯಬರುತ್ತದೆ. ನಾಗರಿಕತೆಯ ಯಾವ ಅಂಗವನ್ನು ವಿಮರ್ಶಿಸಿ ನೋಡಿದರೂ ಪ್ರಾಚೀನ ಹಿಂದುಗಳು ಪರಿಣತರೆಂದೂ ಅದ್ವಿತೀಯರೆಂದು ತಿಳಿಯಬರುತ್ತದೆ," ಎಂದು ಮತ್ತೊಬ್ಬರು ಹೇಳಿದಾರೆ.

ಆಕಾಲದಲ್ಲಿ ರಾಜ್ಯಭಾರಕ್ರಮವು ಹೇಗಿತ್ತೆಂದು ನೋಡೋಣ:

ಪ್ಲಿನಿ pliny ಎಂಬ ರೋಮ್ ಚರಿತ್ರಕಾರನು ಬಕಸ್‌ನ ಕಾಲದಿಂದ ಹಿಡಿದು ಅಲೆಕ್ಸಾಂಡರನ ಕಾಲದವರೆಗೆ ಇಂಡಿಯದಲ್ಲಿ ೧೫೪ ರಾಜರುಗಳು ೬೪೫೦ ವರ್ಷಗಳು ರಾಜ್ಯಭಾರ ಮಾಡಿದರೆಂದು ಹೇಳಿದಾನೆ.

ಅಬುಲ್‌ಫಜಲ್‌ನು ಕಾಶ್ಮೀರದ "ರಾಜತರಂಗಿಣಿ" ಎಂಬ ಗ್ರಂಥರತ್ನದ ಭಾಷಾಂತರದಲ್ಲಿ ಆ ರಾಜರುಗಳ ವಂಶಾವಳಿಯನ್ನು ಕೊಟ್ಟು ಅವರುಗಳು ೪೮೯೨ ವರ್ಷ ೧೧ ತಿಂಗಳು ೯ ದಿವಸ ರಾಜ್ಯಭಾರ ನಡೆಸಿದರೆಂದು ತಿಳಿಸಿದಾನೆ.

ಮೆಗಾಸ್ತನೀಸ್ ಎಂಬ ಗ್ರೀಕ್ ರಾಯಭಾರಿಯು ಜಂಪ್ರಗ ಪ್ತನಿಗೆ ಹಿಂದೆ ೬೦೪೩ ವರ್ಷಗಳು ೧೫ ರಾಜರುಗಳು ಸಾರೋದ್ಧಾರವಾ ರಾಜ್ಯಭಾರ ನಡೆಸಿದರೆಂದು ಹೇಳಿದಾನೆ.

ಪ್ರಜಾಸ್ವಾತಂತ್ರ್ಯದ ಮಾತು ಹೊಸದಲ್ಲವೆಂದೂ ಆಗಿನ ಕಾಲದ ಪ್ರಜೆಗಳು ಜಬ್ಬಾಕುದುರೆಗಳಾಗಿರಲಿಲ್ಲವೆಂದೂ ಅನೇಕ ಬರವಣಿಗೆಗಳಿಂದ ತಿಳಿಯಬರುತ್ತೆ.

"In ancient India owing to the high ethical and spiritual development of the people they were not overgoverned. They enjoyed the greatest individual freedom compatible with national cohesion and national security," "ಪ್ರಾಚೀನ ಹಿಂದೂದೇಶದಲ್ಲಿ ಪ್ರಜೆಗಳ ಧರ್ಮನಿಷ್ಠೆ ದೈವಭಕ್ತಿಯಕಾರಣದಿಂದ ಸರ್ಕಾರದ ನಿರ್ಬಂಧವು ಅತ್ಯಲ್ಪವಾಗಿತ್ತು. ಅನುಗೆ ದೇಶದ ಐಕಮತ್ಯ ಮತ್ತು ಕ್ಷೇಮಕ್ಕೆ ಚ್ಯುತಿಯಿಲ್ಲದಂತೆ ಪ್ರತಿ ಒಬ್ಬ ಪ್ರಜೆಯೂ ವಿಶೇಷವಾದ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದನು." ಎಂದು ಹೇಳಿದಾರೆ.

೧೬೦೪ ರಲ್ಲಿ ಪ್ರಕಟಿಸಿದ ಒಂದು ಗ್ರಂಥದಲ್ಲಿ "Arrain mentions with admiration that every Indian is free." ಪ್ರತಿ ಒಬ್ಬ ಹಿಂದುವೂ ಸ್ವತಂತ್ರನಾಗಿದಾನೆಂದು ಆರ್ರೇ ಆಶ್ಚರ್ಯದಿಂದ ಹೇಳುತ್ತಾನೆ, ಎಂದು ಬೇಳೆದೆ.

ಇದರಿಂದ ಪ್ರಜಾಸ್ವಾತಂತ್ರ್ಯವೆನ್ನುವದು ಹಿಂದುಸ್ಥಾನದಲ್ಲಿ ಹಿಂದೆ ಇದ್ದದ್ದೆ ಎಂದು ಗೊತ್ತಾಗುತ್ತದೆ. ರಿಪಬ್ಲಿಕ್ ಅಥವಾ ಪ್ರಜಾ ಕಲ್ಪಿತ ಸರ್ಕಾರವೆನ್ನುವದೂ ಹಿಂದೆ ಇದ್ದದ್ದೆ. ಜೇವನ್ಸ್‌ಮಿಲ್ ಎಂಬ ಚರಿತ್ರಕಾರನು, "In examining the spirit of the ancient constitutions and laws, we discover evident traces of a germ of republicanism." "ಪೂರ್ವದ ರಾಜ್ಯತಂತ್ರವನ್ನೂ ಚಾಲನೆಯನ್ನೂ ನೋಡಿದಲ್ಲಿ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯದ ಅಂಕುರಗಳು ಕಾಣಬರುತ್ತವೆ," ಎಂದು ಹೇಳಿದಾನೆ ಕರ್ನಲ್ ವಾರ್ಕ್ ವಿಲ್ಕ್ಸ್ ಎಂಬವನು "Each Hindu township is, and indeed always was, a particular community or petty republic by itself. The whole of India is nothing more than one vast congeries of such republics." ಹಿಂದುಸ್ಥಾನದ ಪ್ರತಿ ಊರೂ ಒಂದೊಂದು ಸ್ವತಂತ್ರಸಂಸ್ಥೆ ಅಥವಾ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯವಾಗಿ ಈಗಲೂ ಇದೆ. ಹಿಂದೆಯೂ ಹಾಗೆಯೇ ಇತ್ತು. ಯಾಕೆ, ಹಿಂದೂದೇಶವೆ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯಗಳ ಒಂದು ಮೊತ್ತ, ಅಥವಾ ಸಂದೋಹ ಎಂದು ಹೇಳಬಹುದು" ಎಂದು ಹೇಳಿದಾನೆ.

1832 ರಲ್ಲಿ Sir Charles Metcalfe ಎಂಬವನು ಬ್ರಿಟಿಷ್ ಪಾರ್ಲಿಮೆಂಟಿನ ಸೆಲೆಕ್ಟ್‌ಕಮಿಟಿಗೆ ಬರೆದಿರುವ ರಿಪೋರ್ಟ್‌ನಲ್ಲಿ "The village communities are little republics having nearly everything they can want within themselves and almost independent of any foreign nation. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down, revolution succeeds revolution, and Pathan, Mughal, Mahrata, Sikh, British are all masters in turn, but the village communities remain the same enjoying a great portion of happiness, freedom, and independence." "ಈ ಗ್ರಾಮಸಂಸ್ಥೆಗಳು

ಹೊರಗಿನಿಂದ ಸಾಮಗ್ರಿಗಳೇನನ್ನೂ ಕೋರದೆ ತಮಗೆ ಬೇಕಾದ್ದನ್ನು ತಾವೆ ಒದಗಿಸಿಕೊಂಡು ಸ್ವತಂತ್ರವಾಗಿರುವ ಸಣ್ಣ ಸಣ್ಣ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯಗಳೆಂದು ಹೇಳಬಹುದು. ಬೇರೆ ಯಾವುದು ಚ್ಯುತಿಹೊಂದಿದರೂ ಇವುಗಳಿಗೆ ಚ್ಯುತಿಯೆ ಕಾಣಬರುವದಿಲ್ಲ. ಸಂತತಿಗಳು ನಶಿಸಿಹೋಗಬಹುದು. ರಾಜ್ಯಕ್ಷೋಭೆಗಳು ಮೇಲೆ ಮೇಲೆ ಬರುತ್ತಿರಬಹುದು. ಪರ್ಷಿ, ಮೊಘಲ್, ಮರಾಟಾ, ಸಿಕ್, ಬ್ರಿಟಿಷರುಗಳು ರಾಜ್ಯವನ್ನು ಆಕ್ರಮಿಸಬಹುದು. ಆದರೆ ಈ ಗ್ರಾಮಸಂಸ್ಥೆಗಳು ಎಂದಿನಂತೆ ಪರಾಧೀನತೆ ಇಲ್ಲವೆ ತಕ್ಕ ಮಟ್ಟಿಗೆ ಜನರ ಸುಖವನ್ನೂ ಸ್ವಾತಂತ್ರ್ಯವನ್ನೂ ಕಾಪಾಡಿಕೊಂಡು ಬರುತ್ತವೆ," ಎಂದು ಹೇಳಿದಾನೆ.

ಹೀಗೆ ಭರತಖಂಡದ ಹತ್ತಾರುಸಾವಿರ ಅಥವಾ ಕೋಟ್ಯಂತರ ಪರ್ಷಗಳ ಇತಿಹಾಸದಲ್ಲಿ ನೋಡಿದರೆ ರಾಜನೀತಿಶಾಸ್ತ್ರದೃಷ್ಟಿಯಿಂದ ರಾಜತ್ವವು ಪ್ರಜೆಗಳಿಗೆ ಅಹಿತಕರವೆಂದಾಗಲಿ, ಅಧ್ಯಕ್ಷತ್ವವು ಅದಕ್ಕಿಂತ ಲಾಭಕರವೂ ಉತ್ತಮವೂ ಎಂದಾಗಲಿ ಎಲ್ಲೂ ತೋರಿಬರುವದಿಲ್ಲ. ಮತ್ತು ಈಗಿನ ರಾಜಕೀಯ ಪರಿವರ್ತನೆಯಿಂದ ನಮಗೆ ಯಾವ ಹೊಸ ಸಂಪತ್ತುಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುತ್ತೇವೆಂದು ಹೇಳುತ್ತಾರೋ ಅವು ಹಿಂದೆ ಇದ್ದ ಸಂಪತ್ತುಗಳೇ ವಿನಾ ಹೊಸ ಸಂಪತ್ತಲ್ಲ ಎಲ್ಲೆಲ್ಲೂ ಸೂಚನೆಗಳನ್ನು ನೋಡಿದರೆ ಪ್ರಜೆಗಳಿಗೆ ಹಿಂದೆ ಇದ್ದ ಸ್ವಾತಂತ್ರ್ಯ ಇರುತ್ತದೆನ್ನುವದಾಗಲಿ ಪ್ರಜೆಗಳ ಇಷ್ಟದಂತೆಯೆ ಪ್ರಭುತ್ವವು ನಡೆಯುತ್ತದೆನ್ನುವದಾಗಲಿ ಕಾಣುವದಿಲ್ಲ.

ಈಗ್ಗೆ ೧೦೦೦ ವರ್ಷ ಹಿಂದಿನ ಶಾಸನಗಳಲ್ಲಿ ಆಗಿನ ಗ್ರಾಮ ಸಂಸ್ಥೆಗಳಿಗೆ ಪ್ರತಿನಿಧಿಗಳನ್ನು ಚುನಾಯಿಸುವ ನಿಯಮಗಳನ್ನು ವಿವರಿಸಿವೆ. ಅವು ಯಾವವೆಂದರೆ; ಚುನಾವಣೆಗೆ ನಿಲ್ಲಕ್ಕವರು ಕಂದಾಯ ದಾರರು, ಮನೆಯುಳ್ಳವರು, ೫೫ ರಿಂದ ೭೦ ವರ್ಷದೊಳಗಿನವರು, ಮಂತ್ರಬ್ರಾಹ್ಮಣವನ್ನು ತಿಳಿದವರು, ಇನರುಗಳಾಗಿರಬೇಕು. ಇದರಲ್ಲೂ ಹೆಚ್ಚು ಪ್ರಪಂಚಪರಿಶ್ರಮವುಳ್ಳವರಾಗಿ ಸತ್ಯಸಂಧರಾದವರನ್ನೇ ಚುನಾಯಿಸಬೇಕು. ಮತ್ತು "One who possesses honest earnings, whose mind is pure, and who has not been on the Committees for the last 3 years shall be chosen. One who has been on any of the Committees but has not submitted his accounts, and all his relations specified below shall not have their names written on the pot-tickets viz. his son, his father, father-in-law, and 9 more types of relatives." ಪ್ರಜೆಗಳು ಸನ್ಮಾರ್ಗದಿಂದಹಣವನ್ನುಗ್ರಹಿಸಿ, ಮನಸ್ಸಿನಲ್ಲಿ ಶುದ್ಧನಾಗಿ, ಕಳೆದ ಮೂರು ವರ್ಷಗಳು ಕಮಿಟಿಗಳಲ್ಲಿ ಇಲ್ಲದಂಥವನನ್ನೆ ಚುನಾಯಿಸಬೇಕು. ಯಾವ ಕಮಿಟಿಯಲ್ಲಾದರೂ ಇದ್ದು ಅದರ ಲೆಕ್ಕಗಳನ್ನು ಕೊಡದೆ ಇದ್ದರೆ ಅಂಥವನು ಮತ್ತು ಅವನ ತಂದೆ, ಮಗ, ಮಾವ, ಭಾವಮೈದ ಮುಂತಾದ ೧೨ ತರಹ ಬಂಧುಗಳ ಹೆಸರುಗಳನ್ನು "ಮಡಕೆ ಚೀಟಿ" ಅಥವಾ ವೋಟಿಂಗ್ ಸ್ಲಿಪ್ಪಿನಲ್ಲಿ ಬರಿಯಕೂಡದು," ಎಂಬದಾಗಿ ನಮ್ಮ ಸಾವಿರವರ್ಷ ಹಿಂದಿನ ಪೂರ್ವಿಕರು ಚುನಾವಣಾನೀತಿಯನ್ನಿಟ್ಟು ಕೊಂಡಿದ್ದರು. ಈ ನಿರ್ಣಯಗಳನ್ನು ಈಗಲೂ ಯಾವ ರಾಜನೀತಿಜ್ಞನಾದರೂ ಶ್ಲಾಘಿಸಬೇಕು.

ಈಗಿನ ಚುನಾವಣೆಗಳಲ್ಲಾದರೊ ಎಷ್ಟು ಅನರ್ಹರನ್ನಾದರೂ ಯಾವದಕ್ಕೆ ಬೇಕಾದರೂ ಎಷ್ಟು ಸಲ ಬೇಕಾದರೂ ನಿಲ್ಲಿಸಬಹುದು. ಅನರು ಅಜ್ಞತೆಯಿಂದ, ಅವಜ್ಞತೆಯಿಂದ, ದೌಷ್ಟ್ಯದಿಂದ ಏನು ಮಾಡಿದರೆ ಅವೇ ದೇಶಕ್ಷೇಮ, ನಮಗೆ ಪಂಚಾಮೃತ!

"People's sovereignty" ಅಥವಾ "ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯ" ಎಂಬ ಶಬ್ದಗಳನ್ನು ಕೇಳಿದಮಾತ್ರದಿಂದಲೆ ಜನರು ಮರುಳಾಗಿ ಬಲವಂತಕ್ಕೆ ಓಟುಕೊಟ್ಟು ಮನೆಗೆ ಬಂದರೆ ಅದರಿಂದ ಶಾಶ್ವತ ಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯೆಂದು ತಿಳಿಯಬಾರದು. ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯವೆಂದು ಹೇಳುವ ಈಗಿನ ಯೂರೋಪ್ ಅಮೆರಿಕಾದೇಶಗಳಲ್ಲಿ ಪ್ರಜೆಗಳ ಸ್ಥಿತಿಯು ಸಜೀವನರಕವಾಗಿದೆ. ಪ್ರಜಾ ಮುಖಂಡರುಗಳ ಬಾಯಲ್ಲಿ "Government of the people, by the people, for the people" ಎಂಬ ಮಾತುಗಳು ಜನರನ್ನು ದಂಗೆಯೆಬ್ಬಿಸುವಾಗ ಮಾತ್ರ ಇರುತ್ತದೆ. ಅನಂತರ ಅದು "Government of the people, by the police, and the politicians," ಆಗುತ್ತದೆ ಎಂದು ಒಬ್ಬ ಗ್ರಂಥಕರ್ತೃನು ಹೇಳಿದಾನೆ. ಯಾವ ಸರ್ಕಾರವೆ ಆಗಲಿ ಸರ್ಕಾರದ ಅಪ್ಪಣೆಯಂತೆ ಜನರು ನಡೆಯಬೇಕೆವಿನಾ ಜನರ ಅಪ್ಪಣೆಯಂತೆ ಸರ್ಕಾರವು ನಡೆಯುವದಿಲ್ಲ. ಹಾಗೆ ನಡೆಸುತ್ತೇವೆಂದು ನಾವು ತಿಳಿದುಕೊಳ್ಳುವದು ಮೂಢನಂಬಿಕೆ.

ಬರ್ನಾರ್ಡ್‌ಷಾ ಎಂಬ ಇಂಗ್ಲೆಂಡಿನ ಮಹಾವ್ಯಕ್ತಿಯುಕೂಡ ಇದೆ ಅಂಶವನ್ನೆ ಹೀಗೆಂದು ಸ್ಪಷ್ಟಪಡಿಸಿದಾನೆ. "Government of the people, *not* by the people, but by cabinets of persons tested and qualified as rulers, and chosen *as such* by the people."

ಹೀಗೆ ಸ್ವಲ್ಪ ಕೂಲಂಕಷವಾಗಿ ಪರಿಶೀಲಿಸಿದಲ್ಲಿ ಮಕ್ಕಳು ಹೊಸ ಗೊಂಬೆಯನ್ನು ಪಡೆದಂತೆ ಪ್ರಜೆಗಳು ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ವರ್ತಿಸಬಾರದೆಂದೂ, ಜಾಗರೂಕತೆಯಿಂದಲೂ ದೀರ್ಘಾಲೋಚನೆಯಿಂದಲೂ ರಾಜಕಾರ್ಯಗಳನ್ನು ರೂಢಿಸಬೇಕೆಂದೂ ಗೊತ್ತಾಗುತ್ತದೆ.

ಮತ್ತೊಂದು ವಿಷಯ. ಪ್ರಜೆಗಳನೇರವ ಮನಸ್ಸಿನಲ್ಲಿ ವೈಸೂರಿಗೂ ಭಾರತಸರ್ಕಾರಕ್ಕೂ ಹೆಚ್ಚುತ್ತಿರುವ ನಿಕಟಸಂಬಂಧ ಕ್ಕಾಗಿಯೂ, ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ಥಾನಮಾನಗಳಿಗಾಗಿಯೂ ವ್ಯಾಕುಲತೆಯುಂಟಾಗಿದೆ.

ನಾವು ವ್ಯಾಕುಲತೆಗೆ ಅವಕಾಶಕೊಡುತ್ತಬಂದರೆ ಪ್ರಪಂಚದಲ್ಲಿರುವದೆ ಕಷ್ಟವಾಗುತ್ತದೆ. ವೈಸೂರಿಗೂ ಭಾರತಸರ್ಕಾರಕ್ಕೂ ನಿಕಟಸಂಬಂಧವು ಹಿಂದೆಯೂ ಇತ್ತು. ಆದರೆ ಅದು ಗೂಢವಾಗಿತ್ತು. ಈಗಿನಷ್ಟು ವ್ಯಕ್ತವಾಗಿರಲಿಲ್ಲ.

ಮುಮ್ಮಡಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಪೂರ್ವೀಕರಲ್ಲಿ ರಾಜಒಡೆಯರವರು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿದ್ದ ವಿಜಯನಗರದ ವೈಸ್ರಾಯರಿಗೆ ಅಧೀನರಾಗಿದ್ದು, ನಂತರ ಅವರ ಸ್ಥಾನವನ್ನೆ ಹೊಂದಿದರು. ಚಿಕದೇವರಾಜಒಡೆಯರವರು ಡೆಲ್ಲಿ ಪಾದಷಾ ಔರಂಸ್ಜೇಬನಿಗೆ ರಾಯಭಾರವನ್ನು ಕಳಿಸಿ ಅವನಿಂದ "ರಾಜಾಜಗದೇವ್" ಎಂಬ ಬಿರುದನ್ನೂ ನೌಪತ್ ಬ್ಯಾಂಡ್ ಮತ್ತು ಇತರ ಮರ್ಯಾದೆಗಳನ್ನೂ ಅಂಗೀಕರಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ವಿಕ್ಟೋರಿಯಾ ಮಹಾರಾಜ್ಞಿಗೆ ಬಿಲ್ಲಹತ್ತುಗಳನ್ನು ಕಳಿಸಿ ಅಕೆಯಿಂದ "ಗ್ರಾಂಡ್ ಕಮಾಂಡರ್" ಬಿರುದನ್ನೂ ಮರ್ಯಾದೆಗಳನ್ನೂ ಪಡೆದರು. ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರವರೂ ಡೆಲ್ಲಿಯ ನಾಯಕರನೇಕರಿಗೆ ಡಾಕ್ಟರೇಟ್ ಪ್ರಶಸ್ತಿಯನ್ನು ವಿತರಣಮಾಡಿ ಅವರಿಂದ "ರಾಜಪ್ರಮುಖ್" ಬಿರುದನ್ನೂ ಭಾರತರಾಷ್ಟ್ರಧ್ವಜವನ್ನೂ ಪಡೆದಿದಾರೆ. ಅದರಲ್ಲಿ ದೋಷವೇನು? "ಮಹಾರಾಜರು", "ರಾಜಪ್ರಮುಖ್", "ಗವರ್ನರ್" ಮೂರಕ್ಕೂ ಶಬ್ದಭೇದವೆ ವಿನಾ ಅರ್ಥಭೇದವಿಲ್ಲ. "The rose will smell as sweet by any other name": "ರಮ್ಯವಾದ ಗುಲಾಬಿಯು ಬೇರೆ ಯಾವ ಹೆಸರಿನಿಂದ ಕರೆದರೂ ರಮ್ಯವಾಗಿಯೇ ಶೋಭಿಸುವದು" ಎಂದು ಒಬ್ಬ ಕವಿಯು ಹೇಳಿದಾನೆ. ಇದೂ ಅದರಂತೆಯೆ. "ಮಹಾರಾಜ" ಶಬ್ದವು ಸಂಸ್ಕೃತ. "ರಾಜಪ್ರಮುಖ್" ಎನ್ನುವದು ನಮ್ಮ ಸರ್ದಾರರಿಗೆ ಪರಿಚಿತವಾದ ಗುಜರಾತಿ ಶಬ್ದವಿರಬಹುದು. ಅದರಲ್ಲಿ ದೋಷಭಾವನೆಯು ಅನವಶ್ಯಕ.

ಮಹನೀಯರೆ, ಈಗ ತಾವು ಪ್ರಜಾಸ್ವಾತಂತ್ರ್ಯ ಸರ್ಕಾರವನ್ನು ಸ್ಥಾಪಿಸಿರುವದು ಏರೋಪ್ಲೇನಿನಲ್ಲಿ ಕುಳಿತುಕೊಳ್ಳುವಂತೆ. ಏರೋಪ್ಲೇನಿನಲ್ಲಿ ಮೊದಲುಸಲ ಕುಳಿತುಕೊಳ್ಳುವವರಂತೆ ತಾವೂ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸಂತೋಷ ಮತ್ತು ಹೆಮ್ಮೆ ಪಡಬೇಕು. ಅದಕ್ಕಾಗಿ ತಮಗೆ ನನ್ನ ಅಭಿನಂದನೆಗಳು.

ಆದರೆ ಏರೋಪ್ಲೇನಿನಲ್ಲಿ ಕುಳಿತಮಾತ್ರಕ್ಕೇ ಕಾವೆ ಅದನ್ನು ನಡೆಸುತ್ತೀರೆಂದಾಗಲಿ ಅದಕ್ಕೆ ಯಜಮಾನರೆಂದಾಗಲಿ ತಿಳಿಯ ಕೂಡದು. ಅದು ಕ್ಷೇಮವಾಗಿ ನಡೆಯಬೇಕಾದರೆ ಸಮರ್ಥನಾದ pilot ಅಥವಾ ನೇತೃ, engineer ಯಂತ್ರಜ್ಞ, ಮತ್ತು ಮಾರ್ಗದರ್ಶಕರನ್ನು ಗೊತ್ತುಮಾಡಿರಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ ತ್ರಿಶಂಕುಸ್ವರ್ಗವೂ ಇಲ್ಲ, ಅಧಃಪತನ. ಹಾಗಾಗದಂತೆ ನೋಡಿಕೊಳ್ಳಲು ಭಗವಂತನು ತಮಗೆ ಶಕ್ತಿಯನ್ನು ಕೊಡಲೆಂದು ಪ್ರಾರ್ಥಿಸಿ ನಮ್ಮ ಸರ್ಕಾರಕ್ಕೂ ಭಾರತಸರ್ಕಾರಕ್ಕೂ ಈ ವೇದಮಂತ್ರದ ಆಶೀರ್ವಾದವನ್ನು ಕೋರುತ್ತೇನೆ:

"ಬಹುಗ್ವೈ ಬಹ್ವಶ್ವಾಯೈ ಬಹ್ವಜಾವಿಕಾಯೈ।
ಬಹವ್ರೀಹಿ ಯವಾಯೈ ಬಹುಮಾಷತಿಲಾಯೈ।
ಬಹು ಹಿರಣ್ಯಾಯೈ ಬಹು ಹಸ್ತಿಕಾಯೈ।
ಬಹು ದಾಸಪೂರುಷಾಯೈ ರಯಿಮತ್ಯೈ ಪುಷ್ಟಿಮತ್ಯೈ।
ಬಹು ರಾಷ್ಟ್ರಸ್ಪೋಷಾಯೈ ರಾಜಾಸ್ತು॥"

ನಮ್ಮ ರಾಜ್ಯದಲ್ಲಿ ಗೋವುಗಳೂ ಕುದುರೆಗಳೂ ಆಡುಮೇಕೆಗಳೂ ಹೆಚ್ಚಲಿ! ಭತ್ತ ಗೋಧಿ ಉದ್ದು ಎಳ್ಳು ಮುಂತಾದ ದವಸ ಧಾನ್ಯಗಳು ಸಮೃದ್ಧಿಯಾಗಿ ಬೆಳೆಯಲಿ! ಸುವರ್ಣವು ಹೆಚ್ಚಲಿ! ಆನೆಗಳು ಹೆಚ್ಚಾಗಿ ಬಲಿಗೆ ಬೀಳಲಿ! ಆಳುಕಾಳುಗಳೂ ಸಂಪತ್ತೂ ಪುಷ್ಟಿಯೂ ರಾಷ್ಟ್ರಾಭಿವೃದ್ಧಿಯೂ ಸರ್ಕಾರಕ್ಕೆ ಯಥೇಷ್ಟವಾಗಿ ಉಂಟಾಗಲಿ!"

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

SARVODAYA

"There were two ways open to us—the traditional and the Gandhian. As we came to power on the crest of a Gandhian revolution, we by our training and ideological allegiance should have chosen the Gandhian way. Had we done so, perhaps the nation would have to bear greater hardships but the people would have readily borne with us as they had done before. But today they feel hurt and angry, because they find that their sufferings are not in the cause of a principle" writes Mr. Shankar Rao Deo under the caption "Towards Sarvodaya" in the current issue of A.I.C.C. Economic Review.

The article giving an immediate and realistic programme for the attainment of the Gandhian ideal of decentralisation and non-violence on the national and international plane was a memorandum to the Sarvodaya Conference, which held its five-day session on November 5 at Wardha to produce a Gandhian plan in the back-ground of the present economic situation.

Referring to the conflict of interests—the capitalists and labour, landlords and the Kisan, and consequent uncertainty in the Congress and the national life, Mr. Deo feels that to end the stalemate the country is facing, the hand-to-mouth economic policy pursued by the Government during the last two years should cease. It has failed not only to solve the immediate crisis but also to rouse the moral fervour in the people. Mr. Deo urges "Let us once for all decide on a Gandian economic policy and stick to it, with the faith that we will attain our objective."

According to Mr. Deo, the economic order envisaged in the Gandhian pattern of society will be based on the following principles:

There will be no exploitation of any kind: An equal opportunity, and income commensurate with one's contribution to the fund of socially necessary goods and services.

Programmatically they may be stated thus:

1. A minimum standard of life in terms of real commodities viz, food, cloth and housing facilities should be assured to each able-bodied citizen and a ceiling of income fixed in proportion to the minimum income assured.

2. The gap between the minimum and the maximum income should be gradually eliminated by pushing up the lower stratum of society through development of the personality of the common man, and through organisation of equal facilities for such development.

3. A definite policy should be followed for making regions self-sufficient in essentials of life and a quick change-over from the present centralised system of production to decentralised methods of production.

4. The financial system of the country should be so reorganised that the burden of taxation on the common man is lightened, and such socio-economic institutions developed that gradually the need for spending public revenues on the maintenance of internal security and external defence is replaced by the growing activities of the welfare state.

Pleading for a radical reorganisation of the financial system of the country to implement the welfare schemes and social reforms like prohibition, Mr. Deo reminds that in Gandhiji's programme prohibition and 50% reduction of police and military budget are integrally connected and that the burden of taxation on the common man can never be lightened, unless a practicable method of non-violent defence and policing of the State is evolved.

EXPERIMENT IN NON-VIOLENCE

Mr. Deo continues: "So far as the realm of real politics and statecraft is concerned, to talk philosophically about Gandhian way of life, is not to offer the solution itself. And to criticise on this account those brothers whom we have ourselves put in power is even worse. Let us have the humility and candour to admit that on our part we have not yet suggested any practical and intergrated plan. We could not have forgotten the nation's failure in 1942. When we had to decide on the war crisis, we forsook him who stood steadfast by the principle of non-violance in the face of the crisis."

According to Mr. Deo, the experiment in non-violence may begin in the maintenance of law and order and by developing decentralised socio—political institutions and making an agrarian economy worth working for the tillers and quickly replacing profit motive by service motive in the industrial economy. Love of the land would be the greatest bulwork against anti-social elements.

Turning to the question of external aggression, Mr. Deo adds: "If we are to solve it through our ideology, then we have to see that under developed countries of the East, which have of late thrown off the yoke of imperialism, are brought together. Against any major aggression, there should be an understanding to ward it off by a common endeavour. A simultaneous endeavour must be made in other countries to rouse sane opinion and organise activity on the basis of our ideology and programme. After every world war international institutions have sprung up to make the world safe for democracy and peace, man has endeavoured to declare war an outlaw. But the interregnum between wars has been the period of preparation for a more bitter, intense and cruel war. We have not so far learnt to unlearn that preparedness for war is the best guarantee against war. Gandhiji's programme of decentralisation and non-violence has to be placed before the world in all its implications. As long as the life of the individual and the group is based on violence, there can be no prospect for peace remaining unbroken."

Words, Words, Words!

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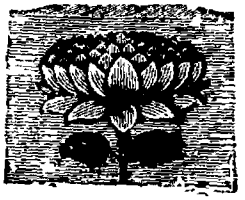

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A STUDY IN THANKS

The president of the Indian Republic, Dr. Rajendra Prasad, has sent the following replies to the messages received by him on his election as the First President of the Republic:

To Mohammed Reza Pahlevi, Shah-in-Shah of Persia, Tehran: "I am most grateful to Your Majesty for your gracious messages of congratulations and good wishes".

To H. M. King Haakon of Norway, Oslo: "I am most grateful to Your Majesty for your gracious message of congratulations and good wishes on the occasion of the Proclamation of the Republic of India."

To H. M. King Gustav of Sweden, Stockholm: "I am much obliged to Your Majesty for your gracious message of congratulations on my election as President of the Republic of India and of good wishes to our new Republic."

To H. M. King Frederik of Denmark, Copenhagen: "I acknowledge with thanks Your Mejesty's gracious message of congratulations."

To Her Majesty Queen Juliana of the Netherlands, The Hague: "I am grateful to Your Majesty for your gracious message of congratulations to me and of good wishes to the people of India on the occasion of the proclamation of the Republic of India."

To H. R. H. Prince Jainad Rangsit, Regent of Thailand, Bangkok: "I am most grateful for the message of good wishes that Your Royal Highness has sent on behalf of His Majesty the King on the occasion of the Proclamation of the Indian Republic and cordially reciprocate the hope for continued and close co-operation between our two countries. Please accept my best wishes for the welfare of His Majesty and your own."

To His Holiness Pope Pius XII, Vatican City: "I am most grateful to Your Holiness for your message of congratulations and good wishes."

To H. E. Mr. Syngaman Rhee, President of the Republic of Korea, Seoul: "I acknowledge with grateful thanks your kind message of congratulations."

To H. E. Mons. J. K. Paasikivi, President of the Republic of Finland, Helsinki: "I acknowledge with gratitude Your Excellency's message of congratulations and good wishes."

To H. E. Marshal Sohab Mahmood, Regent of Afghanistan, Kabul: "I am grateful to Your Excellency for your message of felicitations and desire to express my sincere thanks for your good wishes."

To H. E. Dr. Soekarno, President of the Republic of United States of Indonesia, Jakarta; "I am most grateful to Your Excellency for your message of congratulations on my election as President of the Republic of India. India looks forward to an era of growing and fruitful co-operation with the sister Republic of Indonesia. Your presence in our midst during the recent celebrations was a source of great joy to us all."

To H. E. General Juan Peron, President of Argentina, Buenos Aires: 'I thank Your Excellency most warmly for your message of good wishes to the people of India and of personal congratulations to me on the occasion of the proclamation of the Republic of India."

To H. E. Monsieur Klement Gotwald, President of Republic of Czechoslovakia, Prague: "I wish to thank Your Excellency for your felicitations and to express my sincere appreciation of your good wishes."

To H. E Signor Luigi Einaudi, President of the Italian Republic, Rome: "I am most grateful to Your Excellency for the message of congratulations and good wishes that you were good enough to send me on behalf of the Italian people and your own on the occasion of the Proclamation of the Republic of India. India is happy in the confidence of friendly co-operation with Italy in the common cause of peace,"

To H E Mr. Ismet Inonu, President of the Turkish Republic, Ankara: "I thank Your Excellency most warmly, for your kind message of congratulations and good wishes on the occasion of the proclamation of the Republic of India."

To H. E. Marshal Carmona, President of the Portuguese Republic, Lisbon: "On behalf of my Government and myself, I thank Your Excellency for your message of congratulations and cordially reciprocate the desire for the strengthening of friendly relations between our two countries."

We have tried to analyse the wordings of the above messages of thanks, and to find reasons for the varying degrees of comparison in them, "thanks" "grateful thanks", "most grateful thanks", and so on. But we can find nothing except the whim of the Secretary. Ed.

SOME DISCOVERIES

As mankind approachs the middle of the 20th century, his species is represented by some 2,385 million men, women and children. Before 1951, it is estimated that his numbers will have increased by at least another 35 million.

Man, who first crept in terror across the face of the earth, powerless against cold, starvation, sickness and a host of natural enemies, has had a short history compared to that of the planet itself whose age is measured in billions of years within his brief span. However, man has truly made the earth his own by learning the lesson of intelligent co operation with the forces of nature, ever guided by that aspiration and spirit which separated him from all other beings. Everyday, throughout his time on earth, man has performed uncounted acts of nobility, courage and skill Yet, among them all, there are special days.

Anniversaries of great men and great events have always been the occasion for inventories. Forever glancing at the past, man the surveyor, charts his path into the future.

The United Nations Educational, Scientific and Cultural Organisation has compiled a list of some of the round-numbered anniversaries in 1950 Here are some relating to science:

In no field of man's endeavours has he braught himself greater triumphs coupled with more awesome responsibilities than in the patient and daring work of science. It is now known that the first Stone Age man experimented and discovered fire and learned to shape and sharpen tools. He led the way through darkness. Only because he lived and worked and learned was it possible for Pythagoras, Avicenna, Bacon, Galileo and Marie Curie to build upon solid foundations.

MOTOR CARS

January 8: On this date in 1900, the action of radio-active rays in the disintegration of the atom was first observed. A scientist from the New Zealand, Ernest Rutherford, working in England, gave the world a glimpse of the possibilities which were to become fearsome realities before the mid-century point.

March 26: Few of the developments of industrial science have served man so well as the automobile, which was made possible because of the work of Gottlieb Daimler, the inventor of the internal combustion engine, whose death occurred on this date fifty years ago.

ELECTRICITY

March 31: But history is haunted by power, and 100 years ago Michæl Faraday propounded the doctrine that "force is the constitutive element of matters," setting the hypothesis for work which led to atomic science. "The history of science," Albert Einstein states, "contains two pairs of scholars of equal grandeur: Galilieo-Newton and Faraday-Maxwell."

April 15: Two nundred years ago, the "well rounded man" of Philadelphia, Benjamin Franklin, was perfecting the lightning kite with which he was to conduct his daring experiments with the forces of electricity. He was later to serve the whole world also in the cause of liberty and international amity.

May 6: The great geographer who first mapped the subconscious world, Sigmund Fraeud, published his *Interpretation of Dreams* on this date in 1900.

(*Continued on page 6*).

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The Rationalist.

Monday 13-2-1950.

REPUBLIC DAY

Presiding over the Republic Day celebrations in the Ma' araja's Sanskrit College, Mysore, on the 27th Sri G. R. Josyer observed,—

"Mr. Pricipal, Vidwans, and Students,—Since I am using the word "Vidwans" to denote learned men as a class, and not merely those who bear that particular title, the "Mahavidwans" gracing this gathering should not take offence that they are not designated.—Since Amarasimha the lexico-grapher makes "Vidwan" synonymous with "fault-finder", in "Vidwan-vipaschit-doshagnah",—I was reluctant to stand before you as President, but since authority has ordered that the whole of India should celebrate the occasion, my refusal might have constituted an offence, and so you see me here.

The occasion which has brought us together is the end of foreign domination, followed by the framing of a constitution, establishment of a Government in accordance with it, and the installation of the First President of the Republic.

Many covetous foreigners, Greeks, Arabs, Turks, from 2275 years ago when Alexander came, to 775 years ago invaded India from time to time. And in 1193 Emperor Prithwiraj of Delhi was vanquished by Mohamad Gori, and the Pathan sovereignty of the country commenced.

From then onwards the Slave Dynasty, Khilji Dynasty, Toglak, Syed and Lodi Dynasties, the Moghul Emperors, the advent of the Portugese, French and English, the rise of the East India Company into power, the revolt of 1857, and establishment of the Queen's sovereignty, have filled the history of the country during the last 8 centuries.

These, by the grace of God, or by the personal endeavours of Pandit Nehru and Sirdar Patel, have now ended, and they have framed a constitution of their own, established a sovereign Indian Republican Government of their liking, and have been celebrating the installation of its President since yesterday. In this State also a new Ministry so-called has been formed, and His Highness has been accorded a new name.

Thus the Goddess of India's prosperity who from her past karma had been immured in prison for 800 years by Ravana, has by the aid of Sugreeva, Anjaneya, and Vibheeshana got released, and after purification by fire, been installed on the throne.

You might ask whether I can complete the analogy. Let us see. Mahatma Gandhi is sage Viswamitra. Quaid-u-Zaman Jinnah is Vali. Drs. Nehru and Patel are Sugreeva and Anjaneya. Earl Mountbatten is Vibheeshana. The untold lakhs of women burning in the hell-fire of Pakisthan is the purification by fire. The interim Governor General, Dr. Chakravarthy Rajagopalachar is Bharata. Dr. Rajendra anointed now is Rama,—see, Gentlemen, we cannot give up the expressions "*Chakravarthi*", "*Raja*", and "*Rajendra*" even now!—and whether the future has banishment to forest or giving birth to children in store, the future has to show.

It has been stated that this function marks the establishment of a sovereign democratic Government in India, and that the object of that Government is to secure to all its citizens,—

"Justice, social, economic and political;
Liberty of thought, expression, belief, faith, and worship;
Equality of status and opportunity;
And to promote among them all fraternity, assuring the dignity of the individual and the unity of the nation."

If all this does not end in words, but comes out in practice, it would be no doubt good. But when as at present each one of us has to beg for a seer of rice, for a pav of gram, for a tola of sugar, or for a yard of cloth, to claim that we are sovereign, and that we have established a Government of which we are masters, looks rather funny! If you have to invoke the favour of officialdon from the bottom to the top for every move of your daily life, and if they prove heartless, cruel, selfish and uncontrollable, it would mean the slavery, and not the sovereignty, of the people.

In the history of the Hindus, neither independence nor sovereignty is new. Mother India is not a newly married bride. She is an old matron much experienced in happiness and misery. Knowing people say that so far we have passed six Manvantaras, Swayambhuva, Swarochisha, Outtami, Tamasa, Ryvata, and Chaakshusha, and are now in the seventh, Vyvaswata Manvantara. Each Manvantara means 31 chaturyugas; with 43 lakhs and 20 thousand years for each chaturyuga. Out of the 200 crores of years thus passed, you can imagine how many varieties, kinds, and types of sovereignties must have come into being and come to an end. Kingships, Emperorships, Presidentships, and many other -ships, must have risen and perished during that vast period.

(To be continued). *Editor.*

GOOD WISHES

Dr. Vaz Dias, Managing Director of the Vaz Dias Agency—International writes from Amsterdam, Holland,—

"Most honoured friends,

On the day of the proclamation of the Republic of India the managing-director, executive-editor and the entire editorial staff of Vaz Dias Agency International, Amsterdam, Holland, feel the desire of expressing as friends and co-operators their heartiest wishes for your country and its citizens.

Accompanying these congratulations we send you a photo of the solemn ceremony in the presence of your ambassador in Holland dr. Mohan Sinha Mehta, where our minister-president dr. W. Drees reveals the picture of your noble leader Mahatma Gandhi who led the way to his people in love, sincerity and meekness which made them acquire their independence.

In the name of us all,
Your friend,
M. S. Vaz Dias."

ANNIVERSARY

The First Anniversary of the Mysore Association for the United Nations, will be held on Sunday, 19th February 1950 at 6 p.m. in the Junior B.A. Hall, Maharaja's College, Mysore.

All are cordially invited.

(*Continued from page* 3.)

MEDICINE

June 26: The campaign against yellow fever in Cuba was opened in 1900 by Drs. Reed, Caroll, Agromonte and Lazear. Three months later, their work had been proven successful.

August 13: Such useful times as the thermometer, the crane and the taximeter were invented by Nero of Alexandria, who was born on this date 2,100 years ago; but they were lost in the Middle Ages and had to be re-invented.

September 14: The first successful Cæsarian operation upon a living woman was performed in Switzerland on this date by Jacob Nuffer in 1500. The mother lived, but later Cæsarian sections usually resulted in death until Pasteur's discoveries of asepsis and antisepsis.

METRIC SYSTEM

November 4: One hundred and fifty years ago, man's ancient rule of thumb was ended by the adoption in France of the metric system. Many other nations soon followed France's example.

November 30; "The Prince of Physician,', Avicenna of Persia, was born one thousand years ago, and his scientific texts were still used in Eurppean colleges in 1650. This year stamps printed in England for the Government of Iran will again bring honour to the name of Avicenna.

December 1: The Chinese were far in advance of the Occident in many respects, as Marco Polo learned, and one of their technical scholars compiled an encyclopædia 300 year ago which described the use of hydraulic apparatus, gun-powder, drilling instruments and dyes.

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LIFE INSURANCE RACKET

Life Insurance business is called a 'kind of social work' and the Life Insurance Companies are running a race to secure more new business every year and are prepared to spend the entire first year's premiums in this race. Is it their anxiety to serve the public—'a kind of Social Work'—that they are running a race to secure more new business and spend large amounts on it? Certainly not.

More new business means, more lapses every year, and more lapses means more gain to the Life Insurance Companies and to their men who are employed in this trade. Lapsed Policies and Lapsed Agencies are the two largest sources of Income to the Life Insurance Companies.

A large army of nearly two Lakhs of men and women—Over a lakh and seventy-four thousand licenced Agents alone—are engaged in this profession, who employ 'all methods', —lot of canvassing, pressure, influence, persuasion, rebating and even girl canvassers are used for securing the new business and I am aware of the fact that at least one Company has opened a "Ladies' Section" and it is not known whether this section is intended for doing a 'Kind of Social work' or to make up the deficit of Rs. 24,000 in their previous Valuation,—with the result that over 40% of the business will lapse within the first three years, even before the Policy acquires any Paid-up or Cash surrender value resulting in very heavy loss to the people, which is a gain to the Life Insurance Companies.

P. A. Rao.

"ಗ್ರಾಮಾಭ್ಯುದಯ"

"RURAL PROSPERITY"

We have before us the pretty 120 page ıecial number of "Gramabhyudaya", the overnment sponsored journal of propaganda r village improvement in Mysore. The ditor, Mr. Jeeriga Katte Basavappa, B.A., ıd the Editorial Board have spared no pains make the Number sumptuous and valuable. contains messages from the Governor eneral and some of the Ministers of the entre, as well as from H. H. The Maharaja ıd the State Ministers.

His Highness, in the course of his message ɔserves, "The food problem is the most vital ıat is facing us at present. My Government doing its utmost in this behalf, and it is my ırnest desire that every section of the people ıould join in this co-operative enterprise."

In a lucid Preface, the Food Minister, Mr. '. Mariyappa, refers to the drain due to food nports and declares, "ಈ ರೀತಿ ನಮ್ಮ ದೇಶದಿಂದ ಹೊರ ಪ್ರದೇಶಗಳಿಗೆ ಹರಿಯುತ್ತಿರುವ ಈ ಹೊನ್ನು ಹೊಳಿಯನ್ನು ತಡೆಗಟ್ಟದಿದ್ದರೆ ಮೈಸೂರಿನ ಭವಿಷ್ಯ ಆಶಾದಾಯಕವಾಗಲಾರದು; ಬಡತನ ನೈಕಾರ್ಪಣ್ಯಗಳು ಇನ್ನೂ ಹೆಚ್ಚಬಹುದು. ಆದುದರಿಂದ ದೈತ ಬಂಧುಗಳು ದೇಶಭಕ್ತಿಯಿಂದ ದುಡಿಯುವಂತೆ ಇರುವಾಗ."

The Commissioner of Rural Development, Mr. N. S. Hiriyannayya, in a stirring Foreword, remarks, "Dreams, ideals, and philosophies are great things; but they pale into insignificance when confronted with the stark reality of life—**Food**. Food is a fundamental fact. Only when we have a sufficiency of it can we dream of great things; or have visions of beauty; or catch glimpses of truths. Therefore we must have **Food**."

It contains a number of interesting contributions on various aspects of agricultural development by leading State Officers, Sri M. K. Appajappa, Commissioner of Food Development, Sri N S. Hirannayya, Commissioner of Rural Development, Janab Mohammad Hayath, Chief Electrical Engineer, the Heads of the Departments of Agriculture, Forests, Gardens and others, as well as by several non-officials.

The usefulness of the publication is enhanced by a number of illustrations and graphs. The Editor and his colleagues deserve congratulations on bringing out so pleasing and so useful a publication.

Editor.

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HUMAN RIGHTS

Important changes may have to be effected in Indian Law to give effect to the Human Rights contained in the U.N. Convention on Human Rights when the Covenant passes into international law after its adoption by the General Assembly this autumn, says a report.

The covenant may necessitate the repeal from the Indian Penal Code and jail manuals of provisions relating to flogging and caning. It may also necessitate a change in the provision in the Criminal Procedure Code relating to an under-trial's right to summon witnesses in his defence.

The Covenant guarantees every under-trial the right to secure compulsory attendance of witnesses on his behalf while the Criminal Procedure Code makes this right subject to the discretion of the magistrate.

PERSONAL LIBERTY

A change of far reaching significance may also have to be effected in civil law. According to the Covenant no one shall be imprisoned merely on the grounds of his inability to fulfil a contractual agreement. Under Indian Civil and Criminal law such an inability renders one liable to imprisonment.

Article 22 of the Indian Constitution may require a complete redrafting to bring it in line with Article 9 and 13 of the Covenant relating to personal liberty. The Indian Constitution's provision for detention without trial conflicts with the said articles of the Covenant.

The Covenant will be completed by the U.N' Commission on Human Rights at its meeting in March. It will then be submitted to the U.N. Economic and Social Council to be submitted to the U.N. General Assembly.

COMING INVENTIONS

Mr. Thomas Edison, a British inventor, thinks that the following inventions are not far distant:

Nickel will be used instead of paper for books: a nickel book 2 ins thick with 40,000 pages!

Aircraft will fly straight up in the air from the ground before they are propelled forward!

Suits, packed in boxes, will come from a machine that is fed with cloth, buttons, thread and tissue paper!

Steel will replace wood in the making of furniture!

Huge mechanical farming impliments will replace the present agricultural tools. The farmer will perform manual work seated beside a push-button and levers.

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Programme	Date	Time	Participants
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II) 'The New Constitution' of India' Symposium	21-2-50	9-30 to 10 p.m.	1. Sri. B. R. Subba Rao 2. Smt. M. R Lakshamma 3. Sri C. Narasimha Murthy 4. Sri L. Srikantaiah 5. Dr. A. M. Natesh
III) "Who Said That" in Kannada.	23-2-50	9-30 to 10 p.m.	1. Sri D. L. Narasimachar 2. Sri K. V. Raghavachar 3. Sri S. V. Parameswara Bhatt 4. Sri M. Gopalakrishna Adiga 5. Dr. A. M. Natesh
IV) 'Indian Forum of the Air' on 'Co-Education.'	25-2-50	9-30 to 10 p.m.	1. Dr. M. Siddalingaiah 2. Smt. B. Indiramma 3. Sri Rangaramiah 4. Sri T. S. Rajagopala Iyengar 5. Dr. A. M. Natesh

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"YOU CANNOT LIFT THE WAGE-EARNER BY PULLING DOWN THE WAGE-PAYER."

WISE words are appreciated, but often ignored. It is a simple truth that the industry that sustains a large population should first be strengthened to be of greater service to all concerned. If more payment is at the expense of rising cost, stability of the industry is impaired and as a natural corollary, employment and welfare of employees will be in jeopardy. If the law of "diminishing returns" applies to the Gold Mining Industry, it is all the more necessary that the paying capacity of the industry should not be further impaired to the detriment of labour. If the uninterrupted working of the industry is ensured, labour gains of over a crore of rupees during the last 3 or 4 years should stand them in good stead, while their future is indissolubly linked up with the future of the industry. Realistic appreciation rather than idealogical approach is the need of the hour. More wealth created by more work means increased standard of living.

(K.G.F. MINING BOARD.)

The Rationalist.

Monday 20-2-1950.

REPUBLIC DAY

II

The Solar and Lunar races of kings,—God knows when they exactly reigned—were so wise, efficient, and virtuous, that even now their ancient names shine in people's memory like stars in a clear sky, and evoke respect and love. When the very names of Manu, Mandhaata, Sagara, Bali, Sibi, Dushyanta, Nahusha, Yayati, Dileepa, Bhageeratha, Raghu, Dasaratha, Janaka, Rama, Nala, Ambareesha, Rukmangada, Janamejaya, Jarasandha, Karthaveerya, Vikramarka, Shalivahana, Bhoja, are inspiring to people even today, how charming their actual personalities must have been to their subjects! The country which they protected and the nation which they built up reached peaks which mankind has been admiring in our time.

In that monumental work, Encyclopaedia Britannica, it is stated, "Hindustan has from the earliest ages been celebrated as one of the most highly favoured countries on the globe, and as abounding in the choicest productions both of Nature and Art."

A European scholar wrote in 1861, "Though degraded and abased, yet we cannot doubt that there was a time when the Hindu race was splendid in arts and arms, happy in Government, wise in legislation, and eminent in knowledge."

The historian, Thornton, observes, "The ancient state of India must have been one of extraordinary magnificence." . . .

Another historian, Abdulla Wassaf, writing in the 14th century in the work "Taziyat-ul-Umsar," opines, "India, according to the concurrent opinion of all writers, is the most agreeable abode on the earth, and the most pleasant quarter of the world."

The famous Edinburgh Review of Scotland wrote in 1872, "The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilisation, even long prior to the dawn of civilization in any other nation of which we have even the name in history.

The further our literary inquiries are extended, the more vast and stupendous is the scene which opens to us."

Another says, "We find that the ancient Hindus in every feature of national life were in the first rank. Take whatever department of human activity you like, you find the ancient Hindus eminent in it, and as occupying a foremost place."

If the achievements of those times were of such magnificence as to evoke universal encomiums, we might well enquire what was the type of Government which was responsible for it.

Pliny, the great Roman Historian states that from the days of Bacchus to Alexander of Macedon, 154 kings reigned over India, and that their reigns extended over 6451 years.

Abdul Fazal in his translation of *Rajatarangini*, or Chronicles of Kashmir, quotes the names of kings who figure in that historic work. Their successive reigns are said to have occupied 4109 years 11 months and 9 days.

Megasthenes, the Greek Ambassador in the Court of Chandragupta, refers to chronological

tables of 153 kings whose reigns extended over 6451 years. Comment is needless.

We also see that the liberty of the subject is not a new achievement of the men of the 19th century, but that the people of those times enjoyed a great deal of individual freedom.

It is said, "In ancient India owing to the high ethical and spiritual development of the people they were not overgoverned. They enjoyed the greatest individual freedom compatible with national cohesion and national security." In a work published in 1304 "Arrain mentions with admiration that every Indian is free."

It is thus clear that liberty of the subject is not anything new in this country. Neither is Republican Government anything new.

James Mill the historian observes, "In examining the spirit of the ancient constitutions and laws, we discover evident traces of a germ of republicanism." And Colonel Mark Wilks, the Mysore Historian, records, "Each Hindu township is, and indeed always was, a particular community or petty republic by itself. The whole of India is nothing more than one vast congeries of such republics."

In a Report presented in 1832 to the Select Committee of the British Parliament Sir Charles Metcalfe observes, "The village communities are little republics having nearly everything they can want within themselves and almost independent of any foreign nation. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down, revolution succeeds revolution, and Pathan, Mughal, Mahrata, Sikh, British are all masters in turn, but the village communities remain the same enjoying a great portion of happiness, freedom, and independence."

(To be continued). *Editor.*

Lenin laid down the formula shortly before his death,
"We shall force the United States to spend itself to destruction."

"Faults are thick where love is thin." —Danish Proverb.

"He gives twice who gives quickly," —Roman Proverb.

"Habits are first cobwebs, then cables." —Spanish Proverb.

"Who rises from prayer a better man, his prayer is answered."
—George Meredith.

"The human brain is a wonderful thing. It starts working the moment you are born, and never stops until you stand up to speak in public."
—George Jessel.

"The only way on earth to multiply happiness is to divide it." —Paul Scherer.

"It is not too hard to live on a small income if you don't spend too much trying to keep it a secret." —A. Godfrey.

TRUE OR UNTRUE?

The belief in curses attached to Egyptain antiquities is an old one and it seemed to be true in the case of the men who took part in the excavation of Tutankhamen's tomb at Luxor, in the Valley of Kings. Were they under some uncanny spell after their disturbance of the tomb of an Egyptain King, long since dead? The strange circumstances of their deaths seemed to give the answer,

The experiences of Sir Alexander and Lady Seton of Edinburgh after a holiday in Egypt in 1936 seemed to make the belief truer still, and this case was widely reported in the Press at the time, he adds. He and Lady Seton had visited the tomb of Gizon. As a curio Lady Seton brought back a glass case containing a piece of bone believed to be part of the skeleton of a Pharoah of one of the lesser dynasties, and the curio was given a place of honour in their lounge.

MAIDS SCARED

From the moment it was placed there an unprecedented series of happenings occurred in the house-hold. Sudden illnesses attacked the family and staff, and two fires broke out.

Glassware put away in cabinet was often found smashed to atoms in other parts of the room in the morning; and one Saturday when no one was near the lounge, the glass case fell only two feet from the table and although it was pounded to splinters the bone was undamaged. Indeed, the place was haunted and maids would not stay in the house more than one night each having complained of seeing a spectral figure wandering the house?

A WARNING

Sir Alexader once gave the bone to a surgeon and that very night the surgeon's maid broke a leg running away in terror, as she said, from a robed figure. He brought it back next day!

More strange happenings in connection with this case followed a spiritualist gathering at Edinburgh which Sir Alexander attended He began describing the strange happenings in his home since the bone had come into his possession, and while he was repeating his story to a record crowd. Miss Bateman of London who had heard nothing of Sir Alexander's speech, went on the platform to give a demonstration.

She did not speak for some time, then in a voice trembling with agitation she said:

"I feel that the bone should be got away in the next six weeks. It has come very strongly and most emphatically to me that if it is not got away in six weeks blindness will follow upon those who touch it."

However the bone was actually returned to Egypt as reported by Mr. R Engelbach, then keeper of the Cairo Museum, and one of the world's greatest authorities on ancient Egypt.

MOVING FIGURES

Whether Mr. Engelbach believed in the Occult is not quite clear in the opinion he expressed. He stated emphatically at the time that he had never encountered or heard of an authentic incident which might be construed as the outcome of a curse. When he was chief inspector of antiquities at Luxor, heads, hands, feet, and other parts of mummies were sent to him from all over the world by people who requested that these relics should be re-buried as they were accursed. When he left Luxor his garden had become a large-sized cemetery.

Ever since he had worked in the museum, scarabs, amulets and bits of corpses had arrived. All without exception behaved in an exemplary manner whey they arrived at the museum. Two very fine shawabti figures he said were sent to his house by a certain British diplomat with a letter stating that they used to move about at night. Mr. Engelbach said that he had placed them in his bed-room for some days but their behaviour was beyond criticism and since their registration in the museum they had given no cause for complaint.

PSYCHIC NATURE

The case is interesting from many points of view. Mr. Engelbach ridiculed anything of a psychic nature as he said that he had never experienced anything

There are many people who having had no such experience ridicule anything appertaining to the occult. Some would attribute such experiences to mental traits. The strange happenings in the fates of the men who took part in the excavation of Tutankhamen's tomb can hardly be dismissed as mere coincidence or the "accidents" of fate! There is also a psychometrical interest in this remarkable case C.A.R.

ENDING GRAVITY

Gravity is the pull exerted on objects by the centre of the earth. If it weren't for this pull, we'd all fly off the earth's surface and be lost in space. So, to put it mildly, it's a pretty useful force.

But there are always ingenious minds thinking up new twists to everything, including even such seemingly basic things as gravity One such is the 74-year-old (or young) mind of Roger Babson, U S. economic expert.

Babson's profession is the handing out of advice on economic affairs to 15.000 clients. But on the side, he gives himself a tremendous lot of mental exercise puzzling over the problem of gravity. While it's ordinarily a highly useful force, he thinks, there might be circumstances in which it might be profitable to be able to render people and things weightless!

So he's set up a Gravity Research Foundation, which recently gave prizes for the three best essays (38 were received in all) on eliminating the force of gravity.

While Babson's probings at first hearing might sound purely academic, they could, if ultimately climaxed with success, prove a highly practical and business-like proposition. Such look-ahead businessmen are already showing interest in the Babson project. Makers of floor-coverings are inquiring about the possibilities of "flying carpets," while a big shoe manufacturing concern is ready to pay the economic expert a lakh of dollars if his research foundation can come up with "something that can be put into the sole of a shoe to insulate against gravity"

Babson's thinking is along the lines of trying to develop an "anti-gravity screen" which can insulate heavy bodies from the earth's pull.

Babson has been carrying on his fight for 30 years. Most of this time it has been a silent campaign, as he didn't relish the prospect of its being wet-blanketed by the many who are only too ready to scoff at any unconventional idea. But of late he has brought his anti-gravity fight into the open. He thinks "the time has come when he has developed thoughts which may help millions of people."

As against the weight of the opinion of physicists like Einstein, who think it unlikely that gravity can be neutralized or 'screened off' Babson has the words of the great inventor Edison, who told him: "Babson, remember you don't know nothin' from nothin.' You've got to find something that insulates from gravity. I think it's coming about from some alloy."

There used to be a time—not long ago—when the atom was regarded as the very symbol of indivisibility. To day we accept as a matter of course the fact that the atom can be split. Tomorrow—who knows?—we may accept just as matter-of-factly, the neutralization of gravity! A.W.N.

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MYSORE ASSOCIATION FOR U.N.O.

The First Anniversary of the Mysore Association of the United Nations was held on the 19th instant in the Senate Hall of the Mysore University, under the distinguished Presidentship of Dr. Sir C. R. Reddy. Being a "secular" function it was commenced without a prayer. Mr. C. Narasimha Murthy, M.A., Municipal Commissioner and Vice President of the Association, paid a tribute to Sir C. R. Reddy's excellences, referred to the gallant struggle which the United Nations' Organisation was putting up against odds, and to the need for all the sane people of the world lending their help for making it a success. He congratulated the Mysore Association on securing Dr. Reddy as President, and Sri Kasturiraj Chetty, Vice Chancellor, and Sri K. Guru Dutt, Director of Education, as Vice Presidents, and felt sure that with so dynamic a President the Mysore Association would make spectacular progress. He spoke in warm terms of the enthusiastic and indefatiguable services of Sri T. L. Kantam to the Association as Honorary Secretary and hoped that they would be available in even larger measure in the future.

The Reverend Mr. Crump said that when last in England he was taken to a meeting of one of the 700 English U.N. Associations, and was so impressed with its possibilities that on his return to India he felt it his duty to join the Mysore Association. The U.N.O. was a great organisation for world-welfare and deserved the prayers of all men of goodwill and all men of God

Dr. Purushottam M.A., Ph.D., the retiring President offered heartfelt welcome to the new President, Dr. Reddy, and expatiated on the great work that the United Nations' Organisation could do for the welfare of mankind.

Dr. A. M. Natesh M.A., Ph.D., Assistant Director of *Akashvani*, who had recently returned from a stay in U.S.A. and abroad referred to the suspicion in the minds of th smaller nations that the U.N.A. was a Big Power combine, that it did not offer equa voice and opportunities to most of the membe nations, that he had noticed a general feelin in Italy and elsewhere that the Big-Power were using the U.N.O for their own ends. H ventured the suggestion that perhaps th U.N O. could evoke universal confidence if i eschewed politics and confined itself to th various welfare activities which it already embraced.

He referred to the remark of the grea American patriot, Benjamin Franklin in 1776 "A man must be able to go to any country ir the world and say "This is my native land," and said that the U.N.O's ambition should bc to spread that feeling in all mankind.

Mr. T. L. Kantam then read messages received from the Dirctor of the World Federation of U.N.A's, and Mr. Leitgeber, Director of the Indian Branch of the U.N.O., and others, and presented the report of the excellent work done by the Mysore Association during the year.

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Dr. Sir C. R. Reddy, rising amidst cheers, in a Socratic and scintillating speech deprecated the attitude of mind which looked upon the U.N.O. as an ineffective body, and ascribed motives to America for the great work that it was doing for world-rehabilitation. He quoted Ruskin's dictum, "War is a civilising influence," and pointed out that while it did not mean a defence of war, it laid stress on the fact that wars did promote many useful results. The previous war had given rise to the League of Nations for the promotion of peace under the leadership of President Woodrow Wilson. The last war had given birth to the United Nations' Assembly and its various offshoots. No doubt its activities did not go on swimmingly. But it did promote understanding among the nations, though understanding may not always mean agreement. To India and to many smaller nations it provided a new status in the comity of nations, and Indian politicians were distinguishing themselves in world affairs. He said that peace was an ideal to be kept in view, but unfortunately, as human nature was constituted, war was inevitable. He could not understand politicians in power saying that they would not fight unless when attacked, or that their policy was one of neutrality. Such men evaded their obligations to the millions whose welfare was in their hands. He added that the U.N.O. may not have achieved all that it aimed at, but as a Central World Organisation it was doing remarkable work indeed. As such it was entitled to the goodwill and support of all intelligent men and women.

With a vote of thanks by Mr. Kantam the happy function came to a close.

TESTING CHARACTER

Graphology—assessing character by handwriting—is nothing new, but members of the French Academy of Medicine were told recently of what is believed to be the *first fool-proof machine* to do the job, reports *News Review*.

Called the Graphograph, it is the invention of Dr. Emile Malespine, born in Nancy 57 years ago. The subject writes his signature on a pad attached to a delicate balance, which in turn is connected to a needle. On a cylinder the needle records every handwriting movement down to a fraction of a gram in weight.

From experiments with the machine, Dr. Malespine found that handwriting weighs between 50 grams and one kilogram. A light graph indicates singleness of purpose without great effort, but a ragged graph, with weight varying over the entire range, shows nervous tension. Great weight on accents and dots is a sign that the subject has will power and makes a great effort to control his nervousness.

Not until the end of the war was Dr. Malespine able to use his apparatus on a large scale. Appointed by the Ministry of Labour visiting doctor to factories, he used his apparatus for aptitude tests. "I found out what characteristics were required of a fitter, for example," he said. "He must be precise and patient. These characteristics I was able to recognise at once in the graphs."

IN FACTORIES

Some factories asked him to test complete staffs. "There was one typist who, although first class at her work, was very difficult to get on with. The reason was obvious: she was so highly strung that the effort at restraint was too much for her and had to come from her employer, with whom she was in direct contact daily. Now her employer takes care and the office is happy." Many factories are now installing Dr. Malespine's machine.

Dr. Malespine also adapted his instrument to register kisses to see if the results were the same as for handwriting. Subjects were invited to kiss the balance several times. The graph produced was identical with their handwriting. "Most people are amused by kissograms," says Malespine, "but they bear out my contention that the graphograph is a reliable way of testing character and aptitude."

The Rationalist.

Monday 27-2-1950.

REPUBLIC DAY

III

Thus surveying the history of the land for tens of thousands or thousands of millions of years in the past we find that as a medium of administrative polity monarchy was not detrimental to public welfare but the contrary, and that the Republican type was not more wholesome or superior to it.

Further those new things which the new revolution purports to achieve for the public, are not new things freshly achieved, but old things which we had enjoyed long before. Judging from indications in many parts it does nor appear that people will enjoy the liberties which they have enjoyed in the past, or that Governments will act according to the will of the people.

Inscriptions of the ninth and tenth centuries show that all villages in Southern India enjoyed representative Government. The qualifications of candidates who stood for election are interesting. "He must own tax-paying land. Or he must be owner of a house. He must be aged between 35 and 70. Or he must know the Mantra-brahmana. Among these only such as are well-conversant with business and are virtuous shall be taken. And "One who possesses honest earnings, whose mind is pure, and who has not been on the Committees for the last 3 years shall be chosen. One who has been on any of the Committees but has not submitted his accounts, and all his relations specified below shall not have their names written on the pot-tickets viz. his son, his father, father-in-law, and 9 more types of relatives."

Such were the qualifications required in their representatives by our ancestors of a thousand years ago. Any student of politics today should commend them. But today we select any one, of any age, however unfit, and ever so many times. And whatever they do by their ignorance, or foolishness, or wickedness, we should deem to be for the public good, and accept gratefully!

It is foolish for us to be wheedled by the words "peoples' sovereignty", give vote under compulsion, and come home and dream that we have built up a new heaven. In the countries in Europe and America where Popular Sovereigty is supposed to reign, the condition of the people is a living Hell. Political agitators glibly mouth the words "Government of the people, by the people, for the people," when they are rousing the people to fury. "Later it becomes Government of the people, by the police, and the politicians," observes a writer. Whatever be the form of Government, it is the Government which dictates to the people and has to be obeyed, and never the people who dictate to the Government. If we imagine that we dictate to the Government, we live in a fools' paradise!

Bernard Shaw affirms the same truth when he says "Government of the people, *not* by the people, but by cabinets of persons tested and qualified as rulers and chosen *as such* by the people."

Thus if we look into these matters with a little insight we find that we should not look upon a new Government like children who have obtained a new toy, but act with deep forethought and circumspection with regard to its formation and functioning.

Another matter. The public of Mysore are getting rather worried over the growing subordination of the Mysore Government to

the Central, and the reducing status and dignity of the Monarchy.

If we begin giving way to worry, life itself will become impossible. The subordination of the Mysore Government to the Central existed even before Only it was not so open or blatant as at present

And among the ancestors of His Highness The Maharaja, Raja Wodayar was at first subordinate to the Vijayanagar Vicroy at Seringapatam, and later attained that position himself. Maharaja Chika Devaraja Wodayar sent an Envoy to Emperor Aurangzeb and received the title of "Raja Jagadev" and the *nowpat* band and other honours from him. H. H. Mummadi Krishnaraja Wodayar sent presents to Empress Victoria and received the title of "Grand-Commander" and other honours from her. And His Highness Jayachamaraja Wodayar in our day has conferred Doctorates on many of the Delhi big-wigs, and has received from them the title of "Raja-Pramukh" and the National Flag. Not much harm in it.

"Maharaja," "Raja Pramukh," "Governor" are different words with the same meaning. "The rose will smell as sweet under any other name," says somebody. This is also like that. "Maharaja" is a Sanskrit word. "Raja Pramukh" may be a Gujarati expression known to the Sirdar. There is no need to think ill of it.

Gentlemen, your establishing a "Sovereign Democratic Republic" is like sitting in an aeroplane. Like people who sit in the aeroplane for the first time you are entitled to feel joyful and proud. On that I congratulate you!

But by mere sitting in the aeroplane, don't imagine that you are its owner, or its pilot. If it is to travel safely you must have in it an able pilot, a competent engineer, and an alert observer. Otherwise it will mean, not dangling in the air like Trisanku, but disaster. I pray that God may grant you the capacity to safeguard against that, and offer the following Vedic benediction to the Governments here and at the Centre:

"Bahu gvy bahvaswayai bahvajaavikaayai,
bahu vreehi yavaayai bahumaashatilayai,
bahu hyranyaayai bahu hastikaayai,
bahu daasa poorushaayai rayimatyai
pushtimatyai,
bahu rayasposhaayai Rajaastu,"

May cows, and horses, and sheep and goat increase in our land; may rice and wheat and gram and til grow in abundance; may gold accumulate; may more elephants get caught in our nets; may our man-power and wealth and prosperity multiply: may the Government be sovereign over all kinds of prosperity and might!

Editor.

MARRIAGE

SOW. THEJOVATI, daughter of Sri P. Gowrishakar Gupta, and niece of Sri Rajasevaprasaktha P. Subbarama Chetty, with Sri A. C. SHANKARANARAYANA CHETTY, son of Sri Athiguppam Chayakantha Chetty, on 26th February 1950 at Basavangudi, Bangalore.

SOW. NAGARATNA, niece of Sri and Sm. C. Narasimha Moorty, M.A., with CHI H. VENKATESH, on 26th February 1950 at Nanjarajabahadur Choultry, Mysore.

THE PRESIDENT

The 65-year-old President, Dr. Rajendra Prasad, is living the same austere and simple life which he had followed during the past so many years, even after shifting to the palatial Government House. He has not allowed the strain of his high official duties to bring about any change in his mode of private life, according to circles close to the President, says a report.

Dr. Prasad, since his arrival at Government House, has introduced some changes in the portion of the House which is allotted for his private use. For instance, he has discarded the gorgeous and costly paraphernalia in his bed-room. Screens and cushion covers have been replaced by khaddar and hand-woven fabrics.

In spite of his busy life, he has maintained the same old routine of his private life. He gets up very early at about 3 a.m. and begins his day with short private prayers. Thereafter, he attends to some of his important files. He does not require his personal staff to attend at that early hour, but goes on dectating his remarks on files, letters, etc., through a dictaphone and the stenographers conveniently take the notes from that machine when they come on duty later.

At day-break, the President takes a course of physical exercise to keep himself fit. This is followed by a massage and bath. After breakfast, he is ready for his office work. He goes into every question concerning the files of his Secretary or the Military Secretary. For a major part of the time in the morning, he is generally busy with interviews.

After lunch, he takes about an hour's rest, after which he is again in his study where he disposes of a considerable amount of office work. He takes his dinner rather early and reads books for a couple of hours before he retires to bed.

Dr. Prasad is a strict vegetarian. His food is very simple and mostly consists of 'chapati', vegetables and cow's milk or some milk prepartion. A voracious reader and well known writer, he maintains a personal library which has a rich collection of both Indian and foreign books.

The President is a very good entertainer and likes company of peace-lovers, scientists, educationists and politicians with whom he spends some time in the evening almost daily. He loves children and enjoys their company.

Among the books he likes best are the Gita and Gandhiji's Ashram Bhajanavali. During his busy life, he snatches some time to recite the Gita and some of the best *bhajanas* which were the favourites of his Master. He visits Rajghat whenever he finds it possible and offers prayers there.

Among the languages in which he talks to the people and reads and writes are Hindi, English, Bengali and Urdu.

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A FINE VENTURE

The world's largest postal district has no pillar boxes and no post men—but the mail goes through with surprising regularity. The district is known officially as the "Eastern Arctic Patrol" It comprises the whole of the Eastern Canadian Arctic, the district of Mackenzie, the district of Keewatin, Northern Quebec and the Arctic Islands, right up to the North Pole

It all comes under the control of a man who, although he has never been North, knows Arctic geography inside out. He is John Schofield, a clerk in the main post office in Ottawa He does his work in an isolated, upper floor corner of the Post Office building.

To his one small table, come all letters destined for the lonely outposts of the Eastern Arctic—"down North." Despite the size of the area, there are relatively few people in the North, and Mr. Schofield knows almost all of them by name. Most letters and parcels to persons in the North are addressed simply as, for example, John Doe, Eastern Arctic Patrol, Ottawa. Mr. Schofield does the rest.

MEANS OF CONVEYANCE

His work involves not only a knowledge of where people are in the North but also what means of conveyance might be heading into those desolate parts.

There are regular, if infrequent, means of transport such as scheduled runs by air force planes and summer voyages by Government ice-breakers and the Hudson Bay Company ships, 'Regina Polaris' and the 'Rupert's Land'. These carry regular consignments of mail

But there is always a backlog of parcels on Mr. Schofield's table—and the moment he hears of an unscheduled aircraft going North, he whisks a tattered canvas bag of mail to the airport.

The first question any pilot hears when he lands in the North is: "Any mail?" Usually, the answer is yes.

Most of Mr. Schofield's "customers" are people belonging to Hudson Bay Company outposts, Royal Canadian Mounted Police ("Mounties") stations, missionaries and meteorological bureaus. Several points receiving mail are still on the secret list because they are part of Canada's northern defence system.

PARROTS SENT

Last winter 9,950 pounds of mail went out to the "Eastern Arctic Patrol." The contents ranged from hockey sticks to parrots. Magazines and parcels totalled 4,100 pounds. Mail order catalogues were the most popular items. There were 235 registered letters—and not one was misdirected or lost.

Mr. Schofield's work is complicated by the fact that nearly 80 per cent of the people in the Northern outposts come out each autumn for new postings, and somebody else takes their place.

Usually, the first thing a person in the North does when told that he is "going out," is to notify the Post office. That ensures that their mail will not be travelling North to some remote spot while they are on their way out.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. X No. 25] Monday 6—3—1950 [Price 0—1—6.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

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HUMANITY AT WORK

Various exhibits connected with crime and torture were on display at the All India Penological Exhibition at Lucknow, says a correspondent.

The exhibits included, he says, a master key composed of three thin pieces of steel, recovered in a criminal case in Bijnor in 1916. The criminal, who prepared the master key, was a master lock-breaker and claimed that with it he could open any lock.

In the well known Farrukhabad murder case, a fountain pen and a thin baton were important exhibits. These were, in fact, a dangerous pistol and a deadly rifle which operated by twisting

What looked like a respectable religious book contained a hollow space inside the volume in which a Cawnpore smuggler carried a few pounds of opium. There was no dearth of dies for making forged currency notes.

Also on exhibition were various types of unimaginable instruments and arms used by criminals for house-breaking or which took innumerable precious innocent lives.

Side by side are exhibited the methods for detecting crime and for reclaiming criminals. From Mysore comes the psycho galvanometer for detecting a lie through emotion disturbance.

The operator of the instrument said that it was easy to find out the hardened criminal by means of the instrument but difficult to get his confession. The Mysore discharged Prisoners' Aid Society has also sent a painting depicting how, after release, a criminal can follow the evil ways or how he can be rehabilitated as a useful citizen.

Though obnoxious to see, yet of historical importance, are the painting depicting the methods of torture from the fourteenth century down to the present system of hanging. These include the Jamaican Cage, Chinese Torture, Torcres of Maccabees, Sandwich Island methods of clubbing criminals to death, Chinese punishment of the Teha, torture of death by thousand cuts or by roasting alive, the French guillotine, death by school torture and Fochus burnt at the Stake by order of the inquisition. These did not exclude the crucifixion of Christ.

BIRTHRATE DOWN BY 33%

The birth rate in India is on the downward trend. As compared to 33.2 per 1,000 in 1921-25, the rate in 1948 was 25·4 There has been a progressive decline since 1931-35.

The Health Minister, Rajkumari Amrit Kaur, giving this information in Parliament today in reply to Mr. A. M. Rathnaswamy rejected his suggestion for popularising knowledge and appliances of birth control in India, says a report.

Stating her reasons, Rajkumari Amrit Kaur said that the social implications of a widespread campaign for the dissemination of knowledge in the matter of the use of contraceptives for the purposes of birth control were fraught with risk to health in a population where there was mass ignorance of the laws of hygiene and neither adequate medical relief nor means of proper education. Family planning was a desirable objective. It should be better obtained in India by social reform such as the raising of the age of marriage of boys and girls.

"In any event any action to be taken in this direction", said the Health Minister, "will obviously have to be in close consultation with State Governments and with due regard to the social and religious susceptibilities of large sections of the population, bearing in mind also the frequently adverse moral effect of such methods as have been adopted in the Western Hemisphere."

Mr. Rathnaswamy: Is the Health Minister aware that Mr. K. Santaram in a speech in Madras pleaded for "rationing of children"? Is it the official policy of the Government?

Rajkumari Amrit Kaur: I am not aware of what speech Mr. Santanam had made at Madras. So far as the Central Government is concerned, I have given out the policy in my answer.

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The Manager,
"Rationalist", Mysore.

OF QUINS AND WHAT NOT

When some fifteen years ago, quintuplets were born in Canada, all the world stood amazed. Newspapers commented on the wonderful care which was being taken of the infants and how Doctors, in the United States as well as in Canada, made every effort to keep the little mites alive. To us human beings, quintuplets are indeed quite an event!

To many animals, however, such multiple births are nothing out of the ordinary. Fishes spawn from ten to even a hundred thousand eggs at a time. The roe of a herring, for instance, can consist of as many as 30,000 eggs, and that of a carp even as high as 200,000 It goes without saying, that not all animals are blessed with such numerous off-spring and there are plenty of animals which usually have only one young at a time like for instance the cow, the whale and the kangaroo. Others like the lion, the bear and the goat from one to three beget young, whilst reptiles lay more eggs: the cobra achieves from 15-20, the viper from 6-16, the chameleon from 27-37, the aligator from 25-60 and the North American sheath-fish even produces 500 at one go. In general, insects do not get far above these numbers but they do propagate quicker and earlier. A mosquito which at one hatching produces from 120 150 eggs, has already after 30 days a progeny of 160,000 and when we go further and take it for granted that ¼ of a milliard come to grief, we still find that the fifth generation of a female mosquito has an offspring of about 4 million!

This tremendous power of propagation of this little insect would not be so serious, were it not for the fact that the mosquito can at the same time constitute such a real danger.

The anopheles, for instance, is the notorious carrier of malaria, which in tropical regions causes so much untold misery. That most expert malaria committe of the now defunct League of Nations has, however, after protracted investigations established a prophylactic against this sickness. That fine Committee advises in a report published in 1938, to take during the whole malaria season a daily dose of 400 mg. of QUININE and considers the treatment during an attack, a daily dose of from 1-1,3 grammes of QUININE, an excellent remedy.

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ಮುಂ ರಾಜಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವುದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಂ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ಫಲವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the yeung women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಶ್ರೀಮದ್ಭುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನೀದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುಂ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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Insects always attack crops grown on poor soil. Crops grown on rich soil are not palatable for the insects.

This is the new theory put forward by Professor Leonard Hase-man of the University of Missouri, U. S.

He says:

"Insects being ancient animals we think that several of the major pests through countless years of adaptation have learned to thrive and reproduce most effectively on inferior diets, while man and the higher animals generally continue to require highly nutritious foods well balanced in minerals, vitamins, and other nutritional factors."

He, therefore, says that rebuilding depleted soil not only will yield rich crops but they will also be free from insect pests.

INGENUITY

In order to test ingenuity, the B B.C., London, asked child listeners to see how many articles they could fit into a matchbox.

Among the 2,000 or more entries for the competition is one box with 206 items. Among the articles mentioned in the accompanying list are the second hand of a watch, an upholsterer's tack, steel piano wire, an insulating staple, a copper screw link, a nylon bristle, a human hair, a brilliant from a brooch, a library ticket and confetti.

Another contestant has shown ingenuity in an unexpected direction. After packing 83 articles into his box he writes: "I can't think of any more, but the box is full of air. So please count that as No. 84!"

UNITED NATIONS' FLOWERS

Mrs. P. C. Jessup, wife of the United States Ambassador-at-Large, is looking forward to her return to New York to carry out her pet project—the establishment of a "garden of Nations" at Lake Success, concerning which she has sent a petition to M. Trygve Lie, Secretary General of the U.N.O.

Mrs. Jessup's idea is to build a garden at the U N. Headquarters with stone, earth, water and plants brought from every country in the world as a symbol of peace and the unity of nations. The women of various nationalities who are at Lake Success will be responsible for the project.

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BEAUTY AND VICE

All the rage in Vienna 27 years ago was a little oy of three named Thoreif Capri. His rare eauty, it was said at the time, would have done redit to an angel. His lovely face was framed ith thick, long golden curls.

Because of these qualities, young Thorleif was nuch sought after in Vienna's artistic circles. Artists painted his portrait, sculptors chiselled his ead in stone and plaster. His face smiled down rom the walls and pedestals of Vienna's art alleries.

ON BANK NOTES

And the final tribute was paid to his beauty when is portrait was engraved on Austria's bank notes. Most of these notes have since gone out of circulation, but his picture is still to be seen smiling from hose of 50 shillings.

Today, aged 30, Thorleif's face is again being brought before the public eye. It has appeared in all the newspapers and even at the city's police stations.

For the little blond angel has become a swindler. Using the childish charm he has never lost he succeeded in collecting 25,000 schillings by pretending to be a committee member of a society that cares for Austria's war orphans.

KILLING BODY, PRAYING FOR SOUL

At the Jomyo Temple in Tazaki-Machi, Japan, the Export Frogs Legs Producers Association recently sponsored a Buddhist memorial service for 150,000 frogs which were sacrificed in filling a 6 ton export order from the United States. Prayers were offered for enlightenment of the souls of the creatures, and incense was burned before an altar bearing the portrait of a frog.

In Zojo-ii Temple inTokyo was also held "an anatomy mass" of thanksgiving to the souls of the bodies used by universities for anatomical studies and pathological examinations. At the same time the newspaper *Jiji Shimpo* reproved the public editorially because 'too few bodies are being donated for this purpose. This is largely due to lack of scientific interest on the part of the public. ...Even when science minded persons will their bodies, their relatives have fought the wills. Is this the correct attitude for a cultural nation?"

CAR PRICE

Figures based on information supplied by three mass production firms in Britain show that the cost of the average Rs. 6,500-car is made up as follows:

Materials: Rs. 572; Tools; Rs. 78: Labour: Rs. 533; Design and Research: Rs. 39; Administration: Rs. 143: Maintenance: Rs. 377; Fuel and Power: Rs. 52; Welfare: Rs. 39; Components, such as clocks, batteries and lamps: Rs. 2,249, purchase Tax: Rs. 1,443. Makers' profit: Rs 238; and Dealer's discount: Rs 737

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3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	[illegible]	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

BEAUTY AND VICE

All the rage in Vienna 27 years ago was a little boy of three named Thoreif Capri. His rare beauty, it was said at the time, would have done credit to an angel. His lovely face was framed with thick, long golden curls.

Because of these qualities, young Thorleif was much sought after in Vienna's artistic circles. Artists painted his portrait, sculptors chiselled his head in stone and plaster. His face smiled down from the walls and pedestals of Vienna's art galleries.

ON BANK NOTES

And the final tribute was paid to his beauty when his portrait was engraved on Austria's bank notes. Most of these notes have since gone out of circulation, but his picture is still to be seen smiling from those of 50 shillings.

Today, aged 30, Thorleif's face is again being brought before the public eye. It has appeared in all the newspapers and even at the city's police stations.

For the little blond angel has become a swindler. Using the childish charm he has never lost he succeeded in collecting 25,000 schillings by pretending to be a committee member of a society that cares for Austria's war orphans.

KILLING BODY, PRAYING FOR SOUL

At the Jomyo Temple in Tazaki-Machi, Japan, the Export Frogs Legs Producers Association recently sponsored a Buddhist memorial service for 150,000 frogs which were sacrificed in filling a 6 ton export order from the United States. Prayers were offered for enlightenment of the souls of the creatures, and incense was burned before an altar bearing the portrait of a frog.

In Zojo-ji Temple inTokyo was also held "an anatomy mass" of thanksgiving to the souls of the bodies used by universities for anatomical studies and pathological examinations. At the same time the newspaper *Jiji Shimpo* reproved the public editorially because 'too few bodies are being donated for this purpose. This is largely due to lack of scientific interest on the part of the public. ...Even when science minded persons will their bodies, their relatives have fought the wills. Is this the correct attitude for a cultural nation?"

CAR PRICE

Figures based on information supplied by three mass production firms in Britain show that the cost of the average Rs. 6,500-car is made up as follows:

Materials: Rs. 572; Tools; Rs. 78: Labour: Rs 533; Design and Research: Rs. 39; Administration: Rs. 143: Maintenance: Rs. 377; Fuel and Power: Rs. 52: Welfare: Rs. 39; Components, such as clocks, batteries and lamps: Rs. 2,249, purchase Tax: Rs. 1,443. Makers' profit: Rs 238; and Dealer's discount: Rs 737

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MEMBER ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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ಮುಖ ರಾವ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮುಖ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮುಖ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅವತಾರಕಾಂಡ,

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ಬೆಲೆ ರೂ. **10-0-0.**

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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STATUES

It is customary in many countries to show their gratitude to certain personages by erecting statues in their honour. Historical figures, poets and lots of others, stand immortalized in stone or granite, in copper or bronze in parks, squares and market places.

For that matter, not only humans but also animals like dogs and horses are sometimes perpetuated in monuments.

In Enterprise, a small town in the United States, there stands even a monument dedicated to the bollweevil with the inscription, "Dedicated in gratitude to the bollweevil, the bearer of prosperity." It should however be understood that the bollweevil at one time had destroyed the entire cotton crop. New kinds which could withstand this destructive pest had to be found. Since that time, because of many new varieties of cotton, proof against the inroads of this destructive parasite, the prosperity of this little town has increased by leaps and bounds for the reason that the new kind of cotton proved to be of greatly improved quality.

In Salt Lake City, there stands a monument erected to honour the gulls which find their habitat on the lakes and which many years ago saved the residents from a plague of grasshoppers, thus saving their crops.

We have as yet not come across statues of plants but should at any time monuments be dedicated to plants, no doubt, the cinchona tree would be the first to be placed on a pedestal. For it is this tree, which gives us the cinchona from which QUININE, which protects millions all over the world against the dreaded malaria, is manufactured.

The importance of quinine is clearly shown in the report of the expert Committee on Malaria of the now defunct League of Nations and published in 1938, in which they advise to take when attacked by a bout of malaria from 15-20 grains of quinine during a period of five to seven days, and as a prophylactic during the whole malaria season. They considered a dose of 6 grains per day advisable.

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HECKLERS GETTING HECKLED

It has been my privilege not only to have been the victim of the heckler on scores of occasions but also to have seen and heard many famous men in conflict with him, an M. P. writes. No one, in my opinion, could be so effective as Lloyd George, he adds.

* * *

I think his best effort was when Home Rule was a burning question. Said Ll. G. to a huge audience: "I believe in Home Rule for Ireland, Home Rule for Scotland, Home Rule for Wales." From a none-too-sober member of the audience: "Home Rule for Hell!" The speaker took one look at him and said: "That's right, my friend, every man should stand up for his own country!"

On another occasion a member of the audience who had "had a few", shouted more than once: "We want a change of government!" But he said it once too often. When he had had enough of the interrupter, the great little Welshman turned on him and snapped; "What you want is a change of drink!"

* * *

At another meeting—it was at the ninepence-for-fourpence (insurance) time, when feeling ran high—Lloyd George had been recounting some events of the past and proceeded: "I have lived long enough—" There was a shout from a stentorian voice in the audience: "Hear, hear! You never spoke a truer word." There was tremendous laughter, and I was surprised that the speaker made no stinging reply, but continued with his impassioned speech. Afterwards I mentioned that incident to him. "Frankly," he said, "I had no answer for that one." And then, slyly, "Perhaps he was the local undertaker looking for a job!"

The "Welsh Wizard" revelled in dealing with hecklers. He seemed sometimes to provoke them deliberately. He appealed to the emotions, but his old chief, Asquith (later Lord Oxford), addressed himself to the mind. Perhaps that's why, at the many meetings at which I heard him speak, there were few interjections—and those he usually ignored. It was the same in the House of Commons.

* * *

There is a story told that at a crowded meeting he was continuously being interrupted by a voice that cried: "What did Gladstone say in 1874?" There were cries of "Chuck him out!" Asquith, the imperturbable, said, "Leave him alone. He does not worry me." Eventually, however, it got too much for the dense crowd and a couple of stewards evicted the man. He offered no resistance. Outside, he was asked, "Well, what did Gladstone say in 1874?" The man replied: "I've no idea: but I felt faint and I thought that was the only way to get out!"

SLACKNESS IN GOVT. OFFICE

The correspondent of *Hitavada* in Jagdalpur, C P, draws attention, by citing two scandalous cases, to the way Government offices are administered in the town. He writes:

A retired Government servant was working as a clerk in an office at Jagdalpur for the last ten months. No orders of appointment were issued to him, nor any salary paid to him till now! But to the surprise of all, he is served with one month's notice to be discharged on 31-3-50 when all the paid employees of the same department are being discharged on 9-3-50. This has created great surprise. Another employee is now promoted to a higher grade and orders are said to have been issued to him to draw salaries with retrospective effect! The curious position in this is that this employee is on one month's notice and it is only after this notice of termination of his services was issued that the promotion has been ordered.

We are having equally interesting orders here. Ed.

"THE RATIONALIST."

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Monday 27-3-1950.

STINK AND ODOUR

II

We said that the President's refusal to receive the Bangalore Bar deputation, regarding the Justice Puttaraja Urs affair, was indefensible from many considerations. His defense would seem to be that the States' Ministry had put up the papers, and that in the first flush of newly invested authority he had just autographed the order without intending anything at all.

Shrimati Durga Bai, God bless her, coming to the rescue of shocked Mysoreans, took up the matter from there and asked information in the daughter of Parliaments.—Britain's is called the Mother of Parliaments; ours by contrast is the Daughter of Parliaments, because it is a mix up of the features of many Parliaments.—She was answered by that pillar of the Parliament and the Cabinet, Sirdar Patel, strong like Bismark, sick like Chatham, stern like Kitchener, valiant like the Iron Duke, the modern Parasurama. He told the Parliament that the States' Ministry took action on the complaint of the Chief Judge, strongly backed by the State Government. The question was then raised in the State Parliament, and the Chief Minister,—who is also frequently and fashionably sick like Mr. Patel—said innocently that the Chief Judge had recommended it and the Government had only passed it on to the States' Ministry. Thus is the ball of responsibility deftly passed on by the Centre forward to the left wing, then to the right wing, and then off the boundary!

Thus is the President's constitutional prerogative effortlessly made the cat's-paw of local vendetta! Thus is a constitutional safeguard burst by the President like a rubber balloon by a child on the very day that the two-year-hatched Constitution was enthroned in majesty.

Constitutions reserve a few fundamental things to be decided solely by the President's impersonal and impartial wisdom, untrammelled by individual hatreds, party manoeuvres, or Cabinet Cabals. The appointment of a High Court Judge is a thing so reserved. His removal is lifted even above the President's authority, and is placed in the hands of the Legislature.

Such a provision is meant to be a safeguard for the nation's wellbeing. It would be no safe-guard if the President were to blindly carry out the behests of the local authority. If the matter were meant to be decided by the local authority, the Constitution would have left it to the local authority to decide, and not reserved it for the President's own purview.

It is strange that Dr. Rajendra Prasad, who brooded over and hatched the Constitution for 2 years, as Vyasa brooded over the Mahabharata, should have overlooked this fact on the very first day of his authority.

It may appear crude to say so, but it is rather true that the President of a democratic State today is more a watch-dog of the nation than the symbol of its sovereignty. Hence the general feeling in the country that Dr. Rajendra Prasad has acted in the Justice Puttaraj Urs affair like a sentry on watch duty who has laid aside his rifle and is smoking a pipe!

And then the further attempt of one personage after another to shift the responsibility from one shoulder to another, does not dilute the error, but multiplies it.

One does not associate Gandhi's name with indifference in the discharge of duty and evasion with regard to consequences. He did things honestly, and faced the music squarely. Is it not an insult to the great man's memory that his immediate followers should be so different from him, while claiming to be his disciples?

Later on Dictatorships and worse things might come, and the Constitution become a dead letter. But if its own sponsors ignore its behests even at the very outset it reveals a sorry state of affairs.

We pass to the Chief Judge on whom every one has sought to throw the onus of this unjust deed.

The Chief Judge, Mr. Medappa, looks like a studio portrait of Mr. Guruva Reddy, our Chief Minister's father-in-law. He does not know much of the State. How much of law in general, and how much of law as administered in this State he knows we do not know. If it were considerable it would have come to light by now like a lamp which cannot be hidden. His judicial antecedents are, or is, that he was a "District Judge" in the small area of the Bangalore Cantonment, by courtesy called a judicial district. Evidently he is a man of push, and with an easy-going Law Minister and obliging Cabinet he pushed himself to the High Court Bench, pushed out Chief Justice Paramasiviah and settled himself as Chief Judge. By what manoeuvres all this was done, must form an interesting story by itself. But that is part of his biography.

(To be continued) *Editor.*

ACKNOWLEDGMENT

After Virodhi, the inimical, we have entered Vikriti, the mis-shapen. When our ancestors gave names to things they knew what they were about. They named last year Virodhi, knowingly. From the Prime Minister to the boot-black boy every one will admit that the year has been inimical.

The new year is called "mis-shapen." What mis-shapes it will introduce into all our lives fortunately or unfortunately we cannot foresee. But if we knew something of Astrology we could know hazily what might happen. Astrology is, like Hygiene, an essential branch of knowledge. Not to know it is a distinct loss. If one knew something of it, with the help of the year's ephemeris or Panchanga one could pick out the landmarks of one's life during the year.

We have before us a nice copy of the ephemeris of Vikriti by Sri Mahavidwan Sampathkrishna Jois and Vidwan S.N. Krishna Jois, who for years have been authors of one of the best known panchangas in the State. It is well got up and contains much useful and interesting information. Sri Sampathkrishna Jois, we learn, is recipient of the title of "Dyvagna Shikhamani," from H. H. The Swamy of Srirangam.

* * *

The Chief minister has graciously sent us his good wishes for the New Year. We tender grateful thanks and wish him health and happiness, and wisdom and prosperity as Administrator.

FINGER NAIL GROWTH

Our fingernails grow approximately .0046 inches a day. The fingernail on the middle finger on the right hand grows fastest, and the little finger on the left hand grows slowest. Nails grow faster in summer than in winter.

PORCELAIN BELLS

Once world-famous for its books, the city of Leipzig now in the Russian zone of Germany, may become famous for its bells.

Its church of St. Trinity is now being rebuilt, and its new bells will strike a new note in a double sense, for they will be cast from China Porcelain, instead of bronze. The famous Dresden China factory of Meissen, Saxony, will make the bells, which will be 16 to 21 inches in height. Their tone will be somewhat thin but sweet, more melodious, it is thought, than that given out by metal bells. They will be rung by an electric motor, and their chimes amplified and relayed through loudspeakers.

Small porcelain bells were in use in ancient China, and some of them were almost as tough as those cast in bronze!

A PRIZE IDIOT

The new hand at the sawmill was being introduced to the circular saw. The foreman warned him all about it, and went off, and the workman cautiously touched the whirling saw with his finger. A moment later, he was short of a finger; at his cry of pain the foreman came running back. "What happened?" he gasped.

"I dunno" said the workman, "I just touched the thing like this—ouch! there goes another finger!"

WHO IS QUICKER?

A Case was being tried in court and the plaintiff, a voluble fellow, was talking as fast as he could. Looking down at the court stenographer, the man noticed for the first time that his testimony was being reduced to writing—the stenographer was trying his best to keep up—and thereupon the man began to talk faster than ever, until he finally burst forth:

"Say, don't write so fast! I can't keep up with you!"

LIGHT WORK IN HELL

When a man and wife both passed away, the took different routes to their destiny. When th wife got to Heaven, she immediately called he husband on the telephone. "How do you like down there?" she asked.

"Fine," was her husband's reply. "All we have to do is wear a red suit with horns, and every now and then shovel some coal on the fire. We don't work more than 2 hours out of every 24. But tell me, how is it up there?"

"My goodness," said the wife, "we have to get up at four in the morning and gather in the stars: then we have to haul in the moon and hang out the sun. Then we have to roll the clouds around all day long."

"But how come you have to work so hard?" queried the husband.

"Well, to tell the truth," said the wife, "we're kind of short of help up here."

MAKING SURE

The story is circulating in the Army of a high British officer who dined with an equally exalted Russian in Berlin.

Next day the British officer phoned the Russian: "It was a wonderful dinner, but I must impress on you that anything I said was strictly off the record. In fact, everything I said after midnight I shall probaly deny."

"Everything either of us said after midnight is already forgotten," replied the other. "Immediately after you left we took the precaution of shooting the interpreter."

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ಮಿಲ್ ರಾಜ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿಲ್ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನೀದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಿಲ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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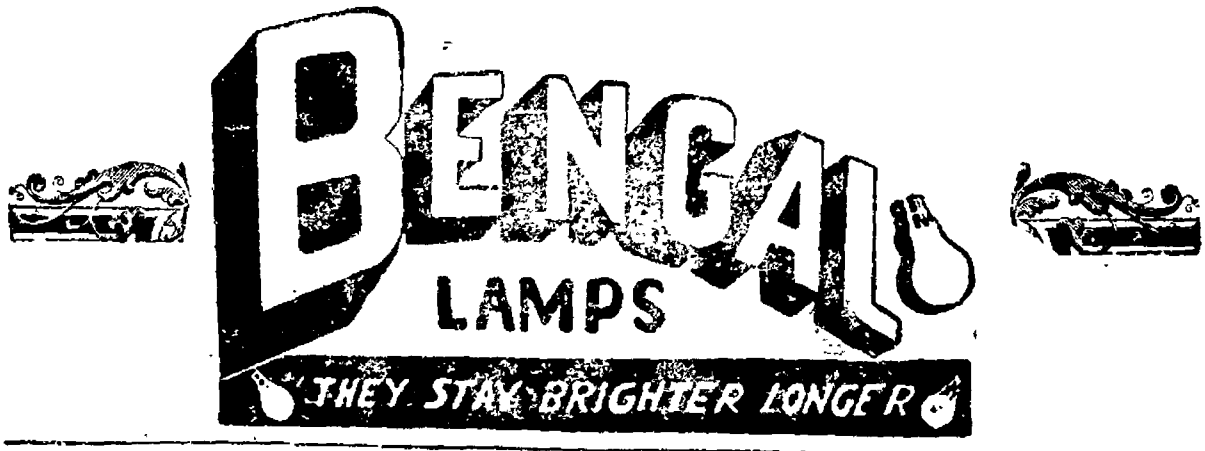

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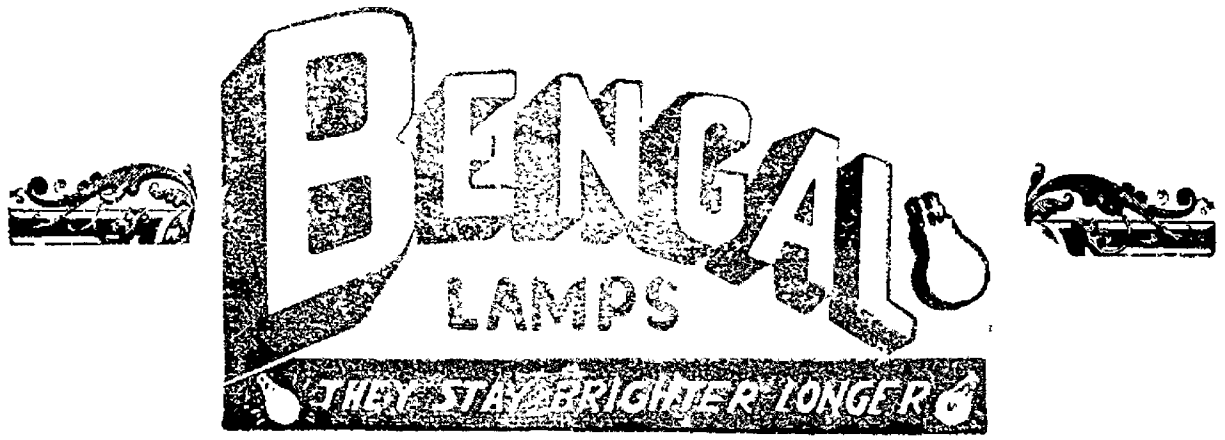

THE SPEAKER

The only man in the House of Commons who never makes a speech is Mr. Speaker. That's the sort of inconsistency that makes the British constitutution and character so baffling to foreigners.

It was in 1376 that the first Speaker was appointed, and then he was known as the Procurator. The following year Sir Thomas Hungerford, his successor, was the first man to be known as "The Speaker" or "King's Spy," because it was his job to tell the King what went on in Parliament. He also carried out the King's commands—usually requests for money—to the legislators.

In the years that followed, the office grew in dignity and importance till to-day Mr. Speaker is the seventh official in the kingdom. He receives a salary of £5,000 a year, a pension of £4,000 on retirement, together with a peerage. In addition, he is entitled each year to a buck and a doe killed in the King's forests and to a length of the best broadcloth from the Clothmakers' Company.

WIDE POWERS

An order to appear before the Speaker is second only to a royal command. He has wide powers of arrest and, if necessary, can break doors, enter buildings, and call on the police and armed forces to assist him. Nor can a writ of *habeas corpus* apply to an order issued by him.

It is Mr. Speaker's job to impeach members, if necessary—though no member has been so accused of treason for more than 100 years. He can imprison them for persistent absence from the Commons, for creating breaches of peace in the House, and for refusing to vote when the Division bell rings, if called on to do so by him.

One of his functions is to see that members' rights are not violated and to ensure that they behave in the House. If not, he can name them.

Speaker Onslow who was something of a martinet, would cry, "Order, order! Sit down this instant sir, or I shall be compelled to name you, sir!"

IRISH MEMBERS

This means that he can imprison the M P. in a special suite of rooms under the clock tower, and keep him there until Parliament goes into recess!

During a debate, when members wish to speak they stand and wait till the Speaker calls them by name. Otherwise they must sit down again. The Speaker has all sorts of odd duties. Once in twenty years he lunches with the President of the Board of Trade and inspects the standards of weights and measures.

When members fight—as they sometimes do—he calls on them to desist. During a debate in 1901, the Speaker named twelve unruly Irish members who refused to leave the House. They began fighting and the police ejected them. Since then Mr. Speaker has been given the power to adjourn the House and extinguish the lights in such an emergency.

FAIR PLAY

Members sometimes behave like schoolboys. In 1938—to a reply by Mr. Butler—Mr. Shinwell cried, "Is not the honourable gentlemen's answer just a piece of humbug? Will he stop this hypocricy?"

He was called to order, and Commander Bower shouted. "Go back to Poland!" At this, Mr. Shinwell walked across the floor and struck the gallant gentleman, a former naval heavyweight champion boxer, a resounding slap on the cheek before leaving the House and beckoning the Commander to follow him. Later he realized his folly and returned to tender an apology to Mr. Speaker.

Mr. Speaker sees fair play and only when language becomes unparliamentary does he step in.

He is neither on one side nor the other for, as one famous M. P. said, "The Speaker hath neither ears to hear, nor eyes to see, save as the House doth direct, whose servant he is."

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PRIMITIVE HEALERS

Are witch doctors and medicine men just bizarre hoaxes?

Doctors who have always treated these healers with condescension if not with contempt are quietly revising their opinions now. It is increasingly recognised that the witch doctors have contributed much to modern medicine and will contribute much more if doctors only approach them with sympathy and understanding

With no schooling worth the name, no surgical implements and no operation theatres, these primitive healers have effected cures in cases definitely held incurable by specialists in western medicine! For, centuries before we heard of quinine, witch doctors of South Africa have prescribed the bark of chinchona tree for fever! The South American doctors have used the fox glove plant, source of digitalis, for heart ailments! Even the common aspirin is nothing new to the primitive doctors. Willow bark was administered to patients suffering from aching joints. And willow bark contains the salicylate which gives aspirin its pain-killing properties.

FOR SNAKE-BITE

Primitive doctors of South Africa administered diluted snake venom to fellow tribesmen to build up immunity against snake venom.

The miraculous cure effected in a case of snake bite was recently reported in *London Calling* by Charles Grosse, a trooper in British South Africa.

While investigating a murder, a corporal assisting Grosse was bitten in the temple by a mamba, one of the deadliest snakes. Since the location of the bite made it impossible to apply a torniquet, Grosse made a cross cut over the punctures and rubbed potassium permaganet into the cut. It was not of much help and Grosse gave the corporal a life span of 20 more minutes. Paralysis had set in and heart beat was just a flutter. Meanwhile a native servant fetched an old, wrinkled medicine man. Squatting beside the dying man, he took out several packets of herbs from a cloth bag, scooped out some powders on a leaf; then rolling up the leaf, he placed it in his mouth and began to chew. When the herbs had been properly masticated, he took out a tube of animal horn, inserted one end into the incisions Grosse had made, and blue the mixture into the wound. This done, the medicine man went away!

An hour later, the corporal moved his hands and feet and was well in acouple of days!

Another impossible cure was vouched for by Lawrence Griswold in *Sunday Mirror Magazine*. An engineer employed by an American oil company in Venezuela was so hideously burnt in an explosion that the staff doctor confessed his inability to save his life. Regretting the doctor's decision, the servant of the engineer, a native, took him into the depths of the jungle. With six weeks of treatment at the hands of a witch-doctor, the engineer was completely cured. More than that, there was not the slightest trace of any scars on the once badly-scalded body!

CHINA'S SPECIALITY

American doctors have discovered in the interior of China, a weed which can cure scabies overnight. Delving deep into the mysteries of the medicine chest of witch doctors, the National Cancer Institute in Washington has successfully conducted experiments with mandrake root, a widely used primitive remedy, and found that it can check cancer in mice.

At Cleveland's Western Reserve University, Navy scientists are experimenting with thousands of plants used by native witch doctors. One herb, possibly the most remarkable, has neutralised the virus of polio in experimental cultures. This substance is now being tested on animals.

The medicine men are at last coming in to their own after all.

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Monday 10-4-1950.

PANDIT NEHRU, P. M.

We are not among those who wish to enthrone or dethrone Pandit Nehru. We hold that luck has placed him where he is If he proves a success, so far so good. If he fails so much the worse for his poor countrymen. He has a few merits. He has grave defects. Our object is not to throw too much light on either. We would rather wait and watch.

But a Bombay paper, in an effort to boost him, has published a report from its Delhi staff-man which is so damaging that it cannot be passed over in silence.

It seems that recently a meeting of the Congress party was held to consider the negotiations which Pandit Nehru was privately carrying on with Nawab Liaqat Ali Khan without the knowledge of his colleagues. And Pandit Nehru, says the report,

"Speaking with immense passion, he trounced his critics mercilessly with such a devastating result that the week-old conspiracy collapsed like a house of cards. He reiterated that as long as he was the Prime Minister he would not be hustled into adopting suicidal policies, whether it be war or exchange of population.

"As Prime Minister it was his constitutional responsibility to lay down policy and see that it was implemented. His colleagues were there simply to assist him and not dictate to him. He was responsible to the Congress Party that elected him as its leader and not his colleagues, whom he nominated to assist him.

"If anybody differed with his policy, he was free to resign; but so long as he was in office he must carry out the policy laid down by the Prime Minister. In the other alternative, Nehru told them they were free to have his resignation any time they wanted.

"He made it clear that he was not afraid of war, if there was no other solution, but he must have peace before war. The policy he was pursuing was based on the Congress ideology which did not envisage a theocratic approach to the communal problem. So long as the Congress was committed to that policy, he would stick to it no matter what his critics might say. But if the Congress changed its ideals, it was then a different matter; in that case, perhaps he may not continue as the Prime Minister of India and perhaps he may even leave the Congress.

"At times he spoke red hot phrases, and in a passing unkindest cut to Dalmia's appeal for a theocratic State, he is reported to have said: "That ugly man with an ugly face, and ugly mind and an ugly pen is talking in an irresponsible manner. Because he has made some money and happens to control some newspapers, he thinks he is an expert even on foreign policy."

"Sardar Patel was not present during the best part of the Prime Minister's devastating speech. He entered the hall towards the fag end of the meeting, when Pandit Nehru was thundering; "So long as I am the Prime Minister, I shall lay down the policy."

This outburst of Pandit Nehru, convinced nobody in the audience, and the outside world is surprised that the Prime Minister should have made such an undignified show of himself, and expressed sentiments which bring no credit to his head or to his heart.

The whole speech looks more like coming from a conceited, impetuous, and peevish boy, rather than from an elderly statesman implementing a democratic constitution. He is not a raw demagogue placed in power like Oliver Cromwell after the beheading of Charles I of

England, or Danton, Marat and Robspierre at the start of the French Revolution. His Prime Ministership is not Dictatorship like that of Stalin, nor administrative Presidentship like that of Truman. "Prime Minister" does not mean Sole Minister, as he seems to imply. The other Ministers are not mere Assistants to the Prime Minister as he seems to think. They are not fools chosen by him to carry out his orders blindly. They have been boosted as very able men on whom the public can safely rely. Does Pandit Nehru now mean that he himself does not trust their counsels or care for their advice even on public matters, but that the public should trust them?

Nobody we think, wants to hustle or dictate to Pandit Nehru. Nobody hustles a self-willed child. What every one wants is that he should not thoughtlessly hustle his country-men into policies which turn out disastrous as they know to their bitter cost.

Be it understood that nobody wants to intrude into Pandit Nehru's personal affairs. But in matters which concern the welfare of the nation, the deepest thoughts of several heads are better than one man's unchecked whims.

Pandit Nehru does not claim, like Mahatma Gandhi, that he is acting under the guidance of God, nor like Socrates that he is guided by his Daemon or inner voice.

As an educated and civilised politician he must act according to accepted theories of Cabinet Government If he can further humanise them in the light of Hindu Culture, and spiritualise them in the crucible of Gandhiism, all the better. A Cabinet Government should be run according to Cabinet principles. Otherwise it would amount to sailing under false colours.

Professor Barriedale Keith is recognised by the world as an authority on Constitutional Government. He writes:

"The obligation of consulting the Cabinet before committing it by action is incumbent, not merely on the ordinary members but on the Prime Minister himself. The principle of unanimity denies the right of Ministers to announce policies not approved by the Cabinet."

That should make Pandit Nehru think, unless he feels too self-complacent to do so.

When Professor Harold Laski died recently it was said that Pandit Nehru had studied under him. And Professor Laski writes, "The Parliamentary system is conducted on the vital hypothesis that no man is indispensable." Laski is only repeating the Indian theory which, however, Pandit Nehru doesn't seem to believe.

(To be continued) *Editor.*

Mr. K. C. REDDY ON RELIGION

Inaugurating the Sri Ramanavami Celebrations last week at Bangalore, the Chief Minister said that with the general decline of faith in God noticeable among the people, the spirit of our glorious culture was being lost, with the result that conditions in the country were deteriorating day by day. An improvement could be effected only if people developed the necessary faith; for, faith in God was the motive force for all good things in the world, and with its development in the right spirit our Society and our country as also the world at large could easily tide over the difficulties that were now being experienced by them.

Mahatma Gandhi, the Chief Minister said, had intense faith in God and all his activities were based on the same.

The people should make full use, he added, of the opportunities provided by such occasions as Sree Ramanavami, and strive not only to develop the devotional spirit through music and other cultural activities but also to imbibe all the good qualities exemplified in the great Hindu epic, the Ramayana.

THE INSURANCE RACKET

At a meeting of the Executive Council of the All-India Insurance Policy-holders' and Workers' League, held on the 31st ultimo, under the Chairmanship of Mr. M. Ramappa Rattehalli, the following resolutions were unanimously passed for being conveyed to the Govt. of India :—

1. The fabulous salaries and other emoluments drawn by the Insurance Executives—Managers, Actuaries, Secretaries and other officers are kept hidden secrets. The League strongly recommends to the Central Govt., to insist on the publication of all salaried appointments carrying Rs. 500/- or more per month, in the Insurance Year-book. The League further recommends that no officer in any Insurance Company shall be paid a salary of more than Rs. 1000 - per month.

2. As serious doubts have arisen in the minds of the public about the working of the Compulsory Motor Vehicles Act the League requests the Central Govt., to publish the total number of policies issued under the Compulsory Motor Vehicles Act, the amounts collected, and the claims paid year by year by each Company so that the public may know how far the objects of the Government in passing this legislation have been fulfilled and to what extent the owners and the public have been benefited.

3. The League while reiterating its previous resolution dated 31-1-1950 that the only way in which the Insurance Business in India can be carried on in the best interests of the Policy-holders and workers and the Insuring Public is by the amalgamation of all the Insurance Companies in India and by bringing the amalgamated body under the control of the Council of Policy-holders, recommends to the Central Government as an immediate relief to the public that all Insurance Companies doing less than a crore of rupees new business per year should be ordered immediately to amalgamate with a bigger Company of that province, and that no license shall be granted for floating new Companies as in the opinion of the League there are already too many Companies and most of them are not working satisfactorily.

It was proposed to invite Sri C. Rajagopalachariar, Sir C. P. Ramaswamy Iyer, Sri T. T. Krishnamachari, Prof. K. T. Shaw or some other distinguished person to preside over a convention of the League to be held in July next.

A VISITOR'S VIEW

How an American scientist views India and Indians will be evident from the following article written by Albert F. Blakeslee.

India is far away from us in customs and taboos, near though it is in time (thirty-four actual flight hours). It is a land of great contrasts in climate, races, languages, religions, and types of government. To us the greatest contrast was the extreme poverty of the masses and the comfortable, even luxurious standards of living of the upper classes. As an example, we found people sleeping in the streets and on the steps of the great Mosque of Delhi because they had no place to go; we were lavishly entertained in the Viceroy's sumptuous palace in New Delhi and were given a banquet by a wealthy industrialist, where we were served various wines and champagnes. Delegates to the Science Congress came in contact primarily with university people and with the governing classes both Indian and English.

In the Science Congress, we found the meetings of various scientific sessions much like those of our own American Association for the Advancement of Science.

The greatest fault I could find with Indian scientists was a certain disinclination to use their hands. This fault I have also found among some other foreign scientists The lack of appreciation of the dignity of manual labour, as well as caste system—which now appears to be in process of gradual elimination—is a great handicap to their technological advancement. Perhaps as valuable a thing as any that I told Indian scientists with whom I had conversation was that I helped my wife wipe the dishes in our own house-hold.

DIFFERENCE ILLUSTRATED

One of the American vice-consuls in India told me that the difference between Indians and Americans could be demonstrated by the fact that, when an American gets a Ph D., degree, that is the start of his going to work more intensively, but when an Indian gets a Ph.D, that is likely to be the end of his work—he feels he has reached his goal

ಮುಳಿ ರಾಜಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
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ಬೆಲೆ ೦—೧೨—೦

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ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುಳಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧ ವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬು ದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಹೊದಲನೆಯ ತರಗ ತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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೩ ಅಂಕಗಳ ಪ್ರಥಮ ಸಂಪುಟ, ೦—೩—೦

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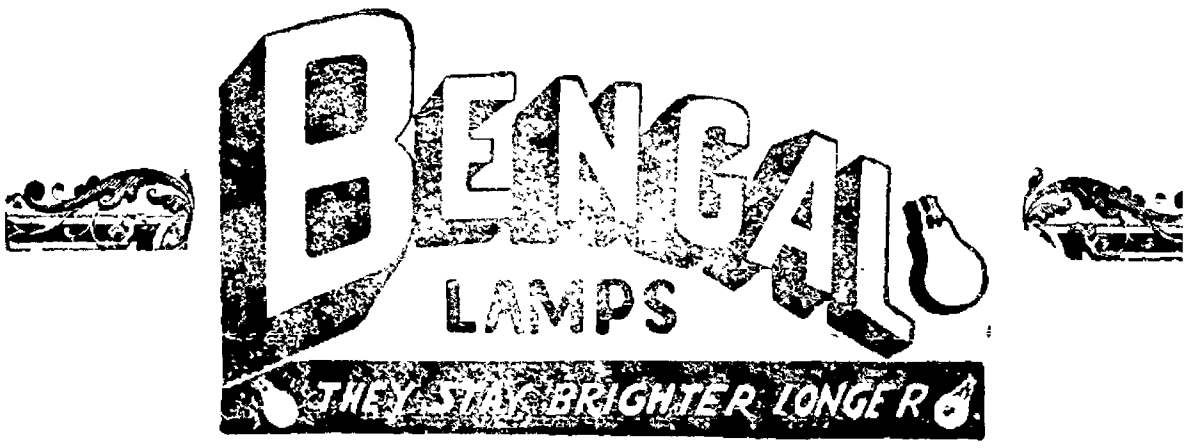

ROLE OF SANSKRIT

Addressing the Indian Sanskrit Pandit's Association recently Sri C. Rajagopalachari observed,

"Time was, when Sanskrit held a high place in the country's affairs.. It was the language of learned discourses and discussions, of scientific studies and theological investigations and of progressive thought and movements. But it no longer held that place of honour in the country's affairs, Perhaps, it was due to the fact that it no longer enjoyed the same support it once did at the hands of the rulers in ancient days. It would however, not be right for Sanskrit lovers to say ' On, people do not realise the greatness of Sanskrit. They are all *moorkhas*." After all, there seemed to be an inexorable law governing such changes. Language was but an instrument of human affairs and its position would depend on the extent to which it fulfilled that purpose When once Sanskrit was confined to the circle of the learned and failed to play its part in the affairs of the masses, its influence ebbed. If the language was again to be restored to its original position, it would have to be an effective instrument of the *vyavahara* of the people and their day-to-day affairs.

The Conference, Mr. Rajagopalachari said had for its object the improvement of the study of Sanskrit, the diffusion of its knowledge among the people and improving the status and welfare of teachers of Sanskrit. He was one of those who wanted that the Conference should succeed in its objects. "Let me tell you', Mr. Rajagopalachari said, "that what you have undertaken is a very laudable object but an easy one. While you should enlist the support of all lovers of Sanskrit and of all Pandits, you should remember that it will be of greater strength to have the willing co-operation of even a few who are really interested than a big roll of members who evince little interest in the work. Sanskrit is a great and rich language. The world acknowledges its greatness and its pre-eminence among the languages of the world. We should be proud of such a priceless possession, and do all we can to keep it in all its glory. How can we do so better than by studying it as well as we can and spreading knowledge of Sanskrit among the people? In this connection, I wish to mention the enthusiasm evinced for diffusion of the knowledge of Sanskrit by H. E Mr. Kailash Nath Katju, Governor of West Bengal, and the work he is doing for the cause. I wish you would benefit by his zeal for the cause and take a suitable occasion for enlisting his guidance."

Referring to the position of Sanskrit to-day, Mr. Rajagopalachari expressed his belief that Sanskrit looked like coming into its own again soon. "In the North," he said, "there is now a great desire for reform of Hindi and making it less Persian or Urdu by adding more of Sanskrit. Of course, there are those who regard this move as reactionary. But the movement seems to be gaining in strength. Whatever the merits of this move, Sanskrit lovers, perhaps, may welcome it. For, to the extent it further Sanskritises Hindi, it will be easier for people, in the South particularly, to understand Hindi. But they must remember that language suffer less from what is directly opposed to it than from something which is similar and akin to it. For instance, if you mix too much of Sanskrit in Hindi, you may soon have to guard against Sanskrit forms and pronunciations For instance, instead of pronouncing the word *Ashrama* in its full Sanskrit form with the final vowel, the tendency might grow of adopting the Hindi form dropping out that vowel and pronouncing it as *ashram*. There is thus a fear in some people including myself, maybe a small section of the danger of Hindi-ising Sanskrit, I will, therefore, ask you to guard against it, in the interests of maintaining the literary forms and pronunciation of Sanskrit without being affected by an influential language."

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ಬೆಲೆ ೦—೧೫—೦

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THE RATIONALIST

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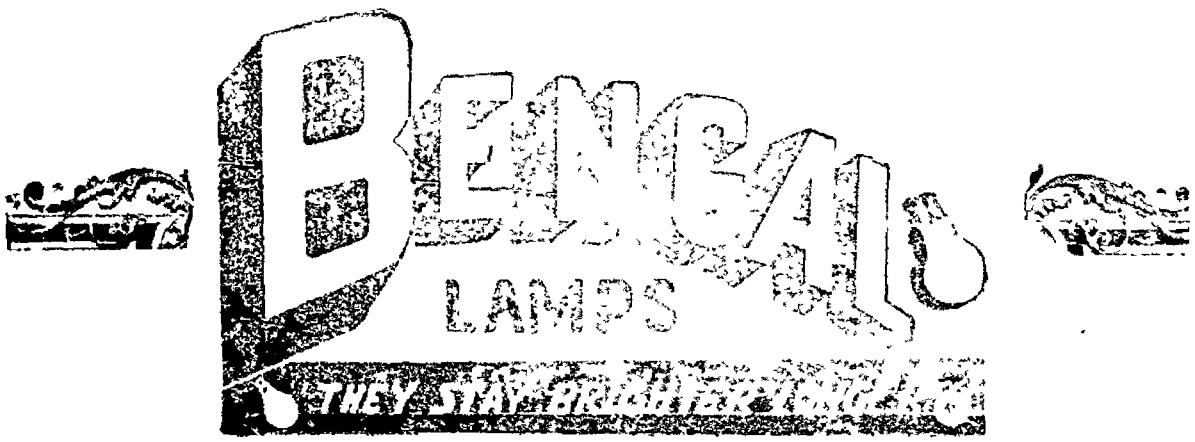

SANSKRIT WISDOM

"**Boddhaaro matsaragrastaah prabhavas**
smaya dooshitaah |
Abodhopahataaschaanyay jeernamangay
subhaashitam ||"

Those who know are envious and so do not care. Those in power are lost in their own self-conceit and do not heed. The rest are sunk in ignorance and do not understand. Thus good counsel has to die within its own author.

"**Agnassukhamaaraadhyas sukhataramaaraa-**
dhyatay visheshagnah |
Gnaanalavadurvidagdham brahmaapinaram
naranjayati ||"

You can convince the ignorant man easily. You can convince the man of wide knowledge more easily. But the man who knows a little and deems himself all-knowing, not even Brahma can convince.

"**Prasahyamanimuddharet makaravaktradamsh-traantaraat samudramapi santaretprachala-doormimaalaakulam | Bhujangamapikopitam shirasi pushpavaddhaarayet natupratinivishta moorkhajanachittamaaraadhayet ||"**

You may with great bravery recover a precious stone from the cavities of the jaws of the crocodile. You may with great endurance swim and cross the ocean seething with angry waves. You may anger a serpent and still wear it round your head like a garland of flowers. But you cannot hope to convince a fool who is both pigheaded and obstinate.

"**Keyooraa navibhooshayanti purusham haaraa-nachandrojwalaa nasnaanam navilepanam na-kusumam naalankritaa moordhajaah | Vaan-yekaa samalankaroti purusham yaa samskrita dharyatay ksheeyantay khalu bhooshanaani satatam vagbhooshanam bhooshanam ||"**

Jewelled bracelets, costly necklaces, sumptuous bathing, fine cosmetics, delicious flowers, ornaments for the head, these do not adorn a man so well as graceful and cultured speech, imparting truth, breathing goodwill, chastely-worded. All those other ornaments one may loose, but beautiful speech remains with him permanently.

"**Vidyaanaama narasya roopamadhikam pra-chchannaguptam dhanam vidyaa bhogakaree yashassukhakaree vidyaa guroonaam guruh | Vidyaa bandhujano videsha gamanay vidyaa paraa devata vidyaa rajasupoojyatay nahi-dhanam vidyaa viheenah pashuh ||"**

Learning is a fine ornament for men. It is a treasure which is easily secreted and preserved. We can revel in it to our heart's content. We can attain fame and happiness through it. It is the teacher of our teachers. It helps us like a kinsman when we go to strange lands. It is honoured of kings more than money. He who lacks learning is a beast.

G. R. JOSYER.

JUDGE JEFFREYS

Recently dealing with the President's strange order on Justice Puttaraja Urs we mentioned the name of Judge Jeffreys of Charles II's time. Following is a character-sketch of him by Lord Macaulay:

"He was a man of quick and vigorous parts, but constitutionally prone to insolence and to the angry passions. When just emerging from boyhood he had risen into practice at the Old Bailey bar, a bar where advocates have always used a license of tongue unknown at Westminister Hall. Here, during many years, his chief business was to examine and cross examine the most hardened miscreants of a great capital. Daily conflicts with prostitutes and thieves called out and exercised his powers so effectually that he became the most consummate bully ever known in his profession. Tenderness for others and respect for himself were feelings alike unknown to him. He acquired a boundless command of the rhetoric in which the vulgar express hatred and contempt. The profusion of maledictions and vituperative epithets which composed his vocabulary could hardly have been rivalled in the fishmarket or the beargarden. His countenance and his voice must always have been unamiable. But these natural advantages,—for such he seems to have thought them,—he had improved to such a degree that there were few who, in his paroxysms of rage, could see or hear him without emotion. Impudence and ferocity sate upon his brow. The glare of his eyes had a fascination for the unhappy victim on whom they were fixed. Yet his brow and his eye were less terrible than the savage lines of his mouth. His yell of fury, as was said by one who had often heard it, sounded like the thunder of the judgment day. These qualifications he carried, while still a young man, from the bar to the bench. He early became Common Serjeant, and then Recorder of London. As a judge at the City sessions he exhibited the same propensities which afterwards, in a higher post, gained for him an unenviable immortality. Already might be remarked in him the most odious vice which is incident to human nature, a delight in misery merely as misery. There was a fiendish exultation in the way in which he pronounced sentence on offenders. Their weeping and imploring seemed to titillate him voluptuously; and he loved to scare them into fits by dilating with luxurient amplification on all the details of what they were to suffer. Thus, when he had an opportunity of ordering an unlucky adventuress to be whipped at the cart's tail, "Hangman," he would exclaim, "I charge you to pay particular attention to this lady! Scourge her soundly, man! Scourge her till the blood runs down! It is christmas, a cold time for Madam to strip in: See that you warm her shoulders thoroughly!" He was hardly less facetious when he passed judgment on poor Ludowick Muggleton the drunken tailor who fancied himself a prophet. "Impudent rogue!" roared Jeffreys, "thou shalt have an easy, easy, easy punishment!" One part of this easy punishment was the pillory, in which the wretched fanatic was almost killed with brickbats."

By this time the heart of Jeffreys had been hardened to that temper which tyrants require in their worst implements. He had hitherto looked for professional advancement to the corporation of London. He had therfore professed himself a Roundhead, and had always appeared to be in a higher state of exhilaration when he explained to Popish priests that they were to be cut down alive, and were to see their own bowels burned, than when he passed ordinary sentences of death. But, as soon as he had got all that the City could give, he made haste to sell his forehead of brass and his tongue of venom to the Court. Chiffinch, who was accustomed to act as broker in infamous contracts of more than one kind, lent his aid. He had conducted many amorous and many political intrigues: but he assuredly never rendered a more scandalous service to his masters than when he introduced Jeffreys to Whitehall. The renegade soon found a patron in the obdurate and revengeful James, but was always regarded with scorn and disgust by Charles, whose faults, great as they were, had no affinity with insolence and cruelty. "That man," said the King, "has no learning, no sense, no manners, and more impudence than ten carted streetwalkers!" Work was to be done, however, which could be trusted to no man who reverenced law or was sensible of shame; and thus

(*Continued on page 6*).

The Rationalist.

Monday 24-4-1950.

PANDIT NEHRU, P. M.

III

We last pointed out that Pandit Nehru's claim to embark on high policies without the knowledge of his colleagues was against the international concept of Democracy.

Apart from that, that his policy is one which has to be tried with great caution is borne out by an anecdote which has recently been published.

Our readers will recall that last week Sir Sultan Ahmad was reported to have urged Muslims to join the Congress. It was this same worthy who, as member of the Viceroy's Council, when Mahatma Gandhi went on fast in August 1942 advised his Indian colleagues that if at least some of them threatened to resign, Lord Linlithgow would agree to Gandhiji's release. Messrs Aney, Modi, Sarkar and some others accordingly sent their resignations, thinking that Sir Sultan Ahmad would also do so He didn't. The Viceroy accepted their resignations He quietly stuck on!

As though Congress is not already burdened with all sorts of riff-raffs, he now recommends Moslems joining the Congress. Pandit Nehru is still a novice in diplomacy. He is dealing with past-masters who would go to any lengths to get the better of opponents.

We now come to the most objectionable portion of the speech. The reporter says,

"At times he spoke red hot phrases, and in a passing unkindest cut to Dalmia's appeal for a theocratic State, he is reported to have said: "That ugly man with an ugly face, and ugly mind and an ugly pen is talking in an irresponsible manner...Because he has made some money and happens to control some newspapers, he thinks he is an expert even on foreign policy."

Ten years ago there was a violent man who used to make speeches in a bear-cellar. Now even his name has become anathema. If the above words had come from him we would have considered it true to type.

But we thought that in Pandit Nehru's "Secular State," nobody thought ill or spoke ill of any body else. If it is not so what is its advantage over the theocratic or communal State? The outburst is shocking even coming from an ordinary Prime Minister. But Pandit Nehru professes to be a thinker and Man of Letters, who ought to give measured opinions and use weighed words. Does Seth Ramakrishna Dalmia look very ugly to him? Can he name anybody in his own Cabinet or entourage who may be called handsome? Without meaning offence, when we see his own picture in the Press we are reminded of pictures of P. G. Wodehouse's hero, Bertie Wooster.

Seth Dalmia is not paid to conduct foreign policy and is not spending crores of rupees over it. But Pandit Nehru and his lieutenant, Mr. Keskar, are doing so. Is their foreign policy extremely correct and perfectly successful? So far as we know, hardly. However, "That ugly man with an ugly face, and ugly mind and ugly pen" is a filthy set of words. We hope Pandit Nehru washed his mouth after uttering them. Pandit Nehru dislikes the word "Hindu". But Hinduism inculcates a certain principle of conduct towards our fellow-men which he might follow with advantage:

यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा ।
सर्वे सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥

ಯಸ್ಯವಾಙ್ಮನಸೀಶುದ್ಧೇ ಸಮ್ಯಗ್ಗುಪ್ತೇಚಸರ್ವದಾ ।
ಸರ್ವೆಸರ್ವಮವಾಪ್ನೋತಿ ವೇದಾಂತೋಪಗತಂ ಫಲಂ ॥

"He whose speech and thoughts are pure, and are always kept under control, will achieve the highest fruits of philosophy."

नारुन्तुदस्स्या दार्तोपि नपरद्रोहकर्मधीः ।
ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत् ॥

ನಾರುಂತುದಸ್ಸ್ಯಾದಾರ್ತೋಪಿ ನಪರದ್ರೋಹಕರ್ಮಧೀಃ ।
ಯಯಾಸ್ಯೋದ್ವಿಜತೇ ವಾಚಾ ನಾಲೋಕ್ಯಾಂ ತಾಮುದೀರಯೇತ್ ॥

Even under extremity we must not hurt the sensibilities of others, nor seek to cheat others. Words which cause pain to others are unsocial, and we must not utter them."

So said Manu many thousand years ago! Him we consider uncivilised and primitive! How civilized we of the 20th century who vomit wrath against each other!

Here is from the "Mahabharata", *Adiparva*:

अरुन्तुदं परुषं तीक्ष्णवाचं वाक्कण्टकै
र्वितुदन्तं मनुष्यान् ।
विद्याद्लक्ष्मीकतमं जनानां
मुखेनिबद्धां निर्ऋतिं वहंतं ॥

वाक्सायका वदनान्निष्पतंति
यैराहतश्शोचति रात्र्यहानि ।
परस्य नामर्मसु ते पतंति
तान्पण्डितो नावसृजेत्परेषु ॥
नहीदृशं संवननं त्रिषुलोकेषु विद्यते
दया मैत्रीच भूतेषु दानंच मधुराचवाक् ।
तस्मात्सान्त्वं सदावाच्यं नवाच्यं परुषंकचित्
पूज्यान् संपूजयेद्दया श्च च याचेत्कदाचन ॥

ನಾರುಂತುದಸ್ಸ್ಯನ್ನೈರ್ಶಂಸವಾದೀ ನೃಶಂನಃ ಪರಮಭ್ಯದೀತ ।
ಯಯಾಸ್ಯವಾಚಾ ಪರ ಉದ್ವಿಜೇತ ನತಾಂವದೇದ್ಲುಷತೀಂ ವಾವ
ಲೋಕ್ಯಾಂ ॥

ಅರುಂತುದು ವರುಷಂ ತೀಕ್ಷ್ಣವಾಚಂ
ವಾಕ್ಕಂಟಕೈರ್ವಿತುದಂತಂ ಮನುಷ್ಯಾ .
ವಿದ್ಯಾದಲಕ್ಷ್ಮೀಕತಮಂಜನಾನಾಂ
ಮುಖೆ ನಿಬದ್ಧಾಂ ನಿಋತಿಂ ವಹಂತಂ ॥

ವಾಕ್ಸಾಯಕಾವದನಾನ್ನಿಷ್ಪತಂತಿ
ಯೈರಾಹತಶ್ಶೋಚತಿರಾತ್ರ್ಯಹಾನಿ ।
ಪರಸ್ಯನಾಮರ್ಮಸುತೇಪತಂತಿ
ತಾನ್ಪಂಡಿತೊ ನಾವಸೃಜೇತ್ಪರೇಷು ॥

ನಹೀದೃಶಂಸಂವನನಂತ್ರಿಷುಲೋಕೇಷುವಿದ್ಯತೇ ।
ದಯಾಮೈತ್ರೀಚ ಭೂತೇಷು ದಾನಂಚ ಮಧುರಾಚವಾಕ್ ॥

ತಸ್ಮಾತ್ಸಾಂತ್ವಂಸದಾವಾಚ್ಯಂ ನವಾಚ್ಯಂಪರುಷಂ ಕ್ವಚಿತ್ ।
ಪೂಜ್ಯಾನ್ಸಂಪೂಜಯೇದ್ದಯಾನ್ನ ಚಯಾಚೇತ್ಕದಾಚನ ॥

"Do not hurt people's sensibilities. Do not utter cruel words. And do not seek to gain from inferiors. Speech which makes others feel wounded leads to Hell, and should never be uttered."

"The man who talks to hurt, the man who is harsh, the man who is sharp-tongued, the man whose words pierce others like thorns, should be deemed the most degenerate of men, in whose mouth dwells an evil genius."

"Like arrows wicked speech lodges in people's tender spots, and makes them grieve day and night. Therefore a Pandit should not let them loose on others. (Vyasa knew that a "Pandit" was going to become a big man thousands of years later, and wanted to caution him).

"There is nothing in the three worlds so winning as kindness, friendliness towards all beings, charity, and sweetness of speech. Therefore we must always be pleasant-spoken and never utter a harsh word. Those worthy of respect we must respect. We must give to people, never beg from people."

That is about checking wicked speech. Here is about Anger in *Vana-Parva*.

क्रुद्धः पापं नकुर्यात्कः क्रुद्धो हन्याद्गुरूनपि ।
क्रुद्धः परुषया वाचा श्रेयसो ऽवमन्यते ॥

आत्मानमपिच क्रुद्धः प्रेषयेद्यमसादनम् ।
एतान् दोषान् प्रपश्यद्भिर्जितः क्रोधोमनीषिभिः ॥

यस्तु क्रोधं समुत्पन्नं प्रज्ञया प्रतिबाधते ।
तेजस्विनं तं विद्वांसो मन्यंते तत्त्वदर्शिनः ॥

ಕ್ರುದ್ಧಃಪಾಪಂನಕುರ್ಯಾತ್ಕಃ ಕ್ರುದ್ಧೋಹನ್ಯಾದ್ಗುರೂನಪಿ .
ಕ್ರುದ್ಧಃಪರುಷಯಾವಾಚಾ ಶ್ರೇಯಸೋಽವಮನ್ಯತೆ ॥

ಆತ್ಮಾನಮಪಿಚಕ್ರುದ್ಧಃ ಪ್ರೇಷಯೇದ್ಯಮಸಾದನಂ ।
ಏತಾನ್ದೋಷಾನ್ಪ್ರಪಶ್ಯದ್ಭಿರ್ಜಿತಃಕ್ರೋಧೋಮನೀಷಿಭಿಃ ॥

ಯಸ್ತು ಕ್ರೋಧಂ ಸಮುತ್ಪನ್ನಂ ಪ್ರಜ್ಞಯಾಪನಯೇತ್ ।
ಕೇಜುನ್ಮನಂತಂ ವಿದ್ವಾಂಸೋಮನ್ಯಂತೇ ತತ್ತ್ವದರ್ಶಿನಃ ॥

"There is no angry man who does not commit sin. The angry man would even kill his elders. He would abuse and show disrespect even to his superiors. He may even do things which cause his own death. Wise men who perceive these evil consequences of anger have conquered it."

"He who, when anger is born, kills it by his better nature, men of learning and wisdom deem him a man of brilliance."

Then here is a definition of the hero among men in *Shanti-Parva.*

किं स्विदेकपदं ब्रह्मन् पुरुषस्सम्यगाचरन् ।
प्रमाणं सर्वभूतानां यशश्चैवाप्नुयान्महत् ॥
सान्त्वमेकपदं शक्र पुरुषस्सम्यगाचरन् ।
प्रमाणं सर्वभूतानां यशश्चैवाप्नुयान्महत् ॥
एतदेकपदं शक्र सर्वलोक सुखावहम् ।
आचरन् सर्वभूतेषु प्रियोभवति सर्वदा ॥

ಕಿಂಸ್ವಿದೇಕಪದಂ ಬ್ರಹ್ಮನ್ ಪುರುಷಸ್ಸಮ್ಯಗಾಚರನ್ ।
ಪ್ರಮಾಣಂ ಸರ್ವಭೂತಾನಾಂ ಯಶಶ್ಚೈವಾಪ್ನುಯಾನ್ಮಹತ್ ॥
ಸಾಂತ್ವಮೇಕಪದಂ ಶಕ್ರ ಪುರುಷಸ್ಸಮ್ಯಗಾಚರನ್ ।
ಪ್ರಮಾಣಂ ಸರ್ವಭೂತಾನಾಂ ಯಶಶ್ಚೈವಾಪ್ನುಯಾನ್ಮಹತ್ ॥
ಏತದೇಕಪದಂ ಶಕ್ರ ಸರ್ವಲೋಕ ಸುಖಾವಹಂ ।
ಆಚರನ್ ಸರ್ವಭೂತೇಷು ಪ್ರಿಯೋಭವತಿ ಸರ್ವದಾ ॥

Indra asks, "O Sage, by exercising what one thing does a man become a guide to all men, and attain everlasting fame?" The sage replies, "Mildness is the one thing by practising which a man becomes an example to other men, and attains everlasting fame. This one thing brings happiness to all mankind, and by practising it a man becomes dear to the whole world."

These precepts were meant for high placed men no less than for the common man. They hold good 5000 or 10000 years ago. They hold no less good in the 20th century, A.D. They will hold good even in the 200th century. Whatever may be Pandit Nehru's prejudice against Hindu culture, if he disdains to benefit by precepts like these, he will be a poor statesman, a poor Prime Minister, and a poor man. But if he understands them and practises them, he may earn a good name for himself and do some good to his countrymen.

Editor.

(*Continued from page* 3.)

Jeffreys, at an age at which a barrister thinks himself fortunate if he is employed to conduct an important cause, was made Chief Justice of the King's Bench.

Even in civil causes his malevolent and despotic temper perpetually disordered his judgment. To enter his court was to enter the den of a wild beast, which none could tame, and which was as likely to be roused to rage by caresses as by attacks. He frequently poured forth on plaintiffs and defendents, barristers and attorneys, witnesses and jurymen torrents of frantic abuse, intermixed with oaths and curses. His looks and tones had inspired terror when he was merely a young advocate struggling into practice. Now that he was at the head of the most formidable tribunal in the realm, there were few indeed who did not tremble before him. Even when he was sober, his violence was sufficiently frightful! But in general his reason was overclouded and his evil passions stimulated by the fumes of intoxication!"

MARRIAGE

Sow. NAGAMANI, daughter of Sri P. Subbaraya Sastry, M.A., M.Com., Mysore, with Chi. S. VISWESWARAIYA, B.Sc., on 21-4-50, at Mandayam Vidyarthi Nilayam, Mysore.

Sow. RUKMINI, daughter of Sri Jyotisharatnam Mahavidwan T. V. Narasimhachar with Chi R. L. K. TATACHAR, son of Sri V. Rajagopaliengar, on 24-4-50 at Sri Gopalakrishnaswamy Temple, Mysore.

Sow. SHARADAMMA, daughter of Sri H. N. Lingappiah, Land-lord, Madavinkodi, with Chi. S. N. KRISHNAPPA, on 10-5-50, at Madavinkodi.

ಮಿ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾರತ್ನರು."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರವಾದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಸಪುರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮಿ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ಸ್ವಾರಸ್ಯದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಿ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಬೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

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THE CASE AGAINST Mr. L. S. RAJU, ADVOCATE

At the request of readers we give below a summary of Mr. L. S. Raju's Defence Statement.

1. Mr. L. S. Raju submitted:—"The complaint filed in the above case for alleged offences under Sections 181 and 193 I P.C., is false and malicious. It had and has no basis in law or facts. Though nominally the Principal District Judge is the complainant, it has been inspired by Mr. P. Medapa, Chief Justice of Mysore. The Complaint is also vague, unintelligible in many respects, and filed without any preliminary enquiry or formalities necessary, desirable and expedient under the law. It is unsustainable both in law and on facts and evidence."

2. Mr. L. S. Raju then referred to the Will and two Codicils of late T. P. Iyer who died on 22-9-43 and the dispositions contained therein. Setting out the relevant documentary and oral evidence in the case and referring to the concerned properties in the Will, Mr. Raju mentioned how the majority of the properties which were direct bequests came to the direct possession of the legatees and how only three items viz., Rs. 450/-, the dividend amount received from Sri Krishnarajendra Mills, the amount of Rs. 20 000 and odd received from the Oriental Insurance Co., and the Pension amount due to the deceased in September 1943 *were the only assets* which had come or were likely to come to the hands of the Joint Executors at the end of December 1943.

3. "In the first week of January 1944", Mr. L. S Raju stated, "I engaged the services of Mr. D. Shama Rao, Senior Advocate of the Bangalore Bar, as the Advocate to give advice and appear in Court for me and my Co-Executor, Mr. R. S. Sankarier in connection with the Probate Application to be made in the District Court.

In consultation with him and under his advice I got a *Draft Petition* under Section 61 of the Probate and *Administration* Act prepared along with a *Draft Affidavit* under Section 25 of the Mysore Court *Fees Act*, Mr. D Shama Rao opined after going deep *into the matter* that the Probate Application and *Affidavit need only* be confined to the three items *mentioned in the* Annexure "A" to Ex. P. 33, as being the assets *which have come or are likely to come to the hands* of the Joint Executors."

4. Continuing Mr. Raju submitted that he wrote to his Co-Executor, Sri R. S Sankarier in the biginning of January 1944 and in consultation with him and his *suggestions* filed the Petition and Affidavit, Exhibits P. 33 and P. 34. Mr. Sankarier had affirmed to the Affidavit Ex P. 33 on 13-1-44 before the Additional Sessions Judge, Coimbatore and Mr. L. S. Raju affirmed before the then Sheristedar, Mr. G. N. Maruliah, (P.W. 6) on 19-1 1944.

5 Regarding the authority of P.W. 6 to affirm, it was stated " It is now clear that the said P.W. 6 had absolutely no legal authority to administer the affirmation to me either under the Oaths Act or the Rules framed thereunder or rules framed under Section 139 of the Code of Civil Procedure in respect of Ex P. 33 which was *admittedly and clearly an Affidavit under Section 25 of the Mysore Court Fees Act*, and not under the Civil Procedure Code.

P.W. 6's act was therefore coram non judicie and without authority. There was therefore legally no affirmation at all so far as I was concerned before any person authorised by law to administer it and admittedly there was no oath or any administration of an oath by a competent person. There is thus no fundamental basis for an alleged offence under Section 181 or 193 I.P.C. The Prosecution must fail on this ground alone."

6. Pointing out that the averments of law and fact in the Complaint Petition of the District Judge were not correct and unsustainable, Mr. L. S. Raju stated as follows:—

"The Affidavit *was a Joint Affidavit* setting forth the assets which have come or are likely to come to the joint hands of the Petitioners who filed a *Joint Application* and who were the *Joint Executors* under the Will. As already stated above the *only asset which had come* was the sum of Rs. 450/- dividend from Sri Krishnarajendra Mills, Ltd., received by me and my Co Executor on 7-12-43 i.e., item No 3 in Annexure "A" in Ex P. 33 and the *assets likely to come to the joint hands* of the Petitioners were items two and four of the said Annexure.

Along with the Exhibits P. 33 and P. 34 Certified copy of the Will Ex. P. 101 and the two Codicils

Ex. P. 66 and P. 67 were filed and the Court full well knew the properties comprised in the Will. There was and could be in the circumstances no concealment from the Court regarding the properties left by the deceased nor was or could there be any false statement in Ex. P. 33 and much less an intentionally false statement. The allegations in the complaint petition to this effect are entirely baseless.

On receipt of the petition it was numbered as Mis. 121 of 43 44 on the file of the District Judge, Bangalore; notices under Sec. 24 of the Court Fees Act were ordered and also publication under Section 67 of the Probate and Administration Act. To the best of my recollection a notice was issued to the Deputy Commissioner, Bangalore District and a reply was also received from him stating that he had no objections.

After publication and notices I was examined on 11-2-44 (see Ex P. 35). *There was no contest.* Probate was directed to issue on payment of Court Fees. As stated by P W. 6 "*the office checked the application with reference to the records and submitted to the Judge for orders and the Judge fixed the Court Fee payable for the issue of Probate.*"

On such fixation I was called upon to produce Court Fee of Rs. 617-15 0. This was produced on 12-2-44 as per Ex P. 38 and I received the Original Probate with the copy of the Will annexed (herewith filed) on 16-2-1944, endorsing as per Ex P. 35 (a) to the effect "*received the Original Probate with copy of the Will, duly engrossed on sufficient stamp paper.*"

7. Mr. L. S. Raju then set out the subsequent history relating to (a) the subsequent realisations after the grant of Probate, (b) their disposal, (c) the correspondence with the Govt. of Mysore who after checking the Original Probate held that only Rs. 18/- more was payable as deficient Court Fee in their Order dated 31 8-44, Ex. D. 10, and (d) the Orders of the High Court of Mysore forwarding the above to the District Judge and the District Judge's acceptance of Rs 18/- as deficient Court Fee and returning the Probate.

8. Mr. L. S. Raju drew the special attention of the Court to his having filed a detailed inventory and a statement of account on 26 7-44 and 6-9-44 respectively (Originals of Ex. D. 26 and Ex. D 27), bearing the endorsement and initials of Sri D. Shama Rao, Advocate.

9. It is surprising that, Mr. Raju stated, these important among other documents which Mr. Raju recollects having seen on the file as late as 13-12-48, should be now missing from the records especially after Mr. Medapa got the records at the end of December 1948 and January 1949 and kept with him till the beginning of July 1949.

10. Mr. Raju also submitted to the Court that (a) the District Judge, Mr. V. Kandaswami Pillay in 1946 and later, the Ex-Chief Justice Mr. P. Venkataramana Rao Naidu held that proper Court Fee had been paid in their orders. He also referred to the relevant documentary and oral evidence regarding the Statement of Accounts and references including vouchers given to Miss K. Lakshmi and P. W. 14 R. S Chandrasekhar in the years 1944, 1945, 1946, 1947, 1948 and 1949 and the distribution of the net sale proceeds of the "White House" on 1-3-1947 and final settlement of accounts with Miss K. Lakshmi on 3-3 1947.

"In the original of Ex. D. 53 dated 1-3-47" Mr, Raju stated: "I wrote to her as follows".

"I am enclosing herewith a cheque on the Imperial Bank of India, Bangalore City No. Ez/30, 32100, dated 1-3-47 for Rs. 39,205/- in your favour together with a memo of calculation."

"As stated in the memo I have retained with me 3% of the sale proceeds viz., Rs. 5,130/- towards Probate Duty, if any, payable on the sale proceeds. The purchaser has not yet got the Sale deed executed and completed the transaction. As soon as this is done I shall ascertain if the Probate duty is payable and if so to whom If no such duty is payable you will be refunded your ¼th share."

"On the night of 1-3 47 Miss K. Lakshmi came to my Temple, performed pooja there and profusely thanked me and my Junior Mr. M. L. Venkatanarsimhiah for all the trouble and interest we had taken on her behalf. I asked her then about the disposal of Rs 1,400/- which was the only amount with me on her account at that time then (Vide, Ex D. 80 and Ex. D. 82) She said that I might send her Rs. 200/- in full settlement of all accounts, once more expressing her gratitude. I accordingly sent her Rs. 200/- on 3-3-47 along with the original of Ex D 58, and her receipt for Rs. 200/- is Ex. D. 13. Admittedly ther has been no written demand of me of any amount due till now. Admittedly also there is no mention of this

(*Continued on page 6*).

The Rationalist.
Monday 1-5-1950.

A GREAT WORK

Neither the English who have produced a large volume of literature during the last 6 centuries, nor the French who are reputed for their literary finesse, have anything to equal the Alankara Shastra of Sanskrit. True, Hazlitt, Bradley, Dowden have written critical essays on the beauties of Shakespeare. But that is nothing compared with the effort of Sanskrit men of learning, who voyage over the whole range of literature, and scrutinise, understand, analyse and codify the subtle shades of the beauties of thought and expression found therein.

The keen mind and alert sensibilities which they brought to the task over a thousand years ago are evidence of the measure of their culture and the advance of their scientific spirit in that dim past. "*Sarasvati-kanthaabharana*" *Sringara Prakaasa, Dasaroopaka, and Dhwanyaaloka*, are works of such capacious scholarship and fine intellectual acumen that they make us wonder that their authors were our ancestors, and that we, nincompoops as we are, are their descendants. No other nation has produced works of such encyclopaedic compass or men of such magnificent acumen.

It is a comment on our present national unfitness that the finest and oldest of such works, "**Sringara Prakasa**" of Bhojaraja, 900 years old, still remains unpublished.

Its existence was brought to light by H. H. The late Yatiraja Swamy of Melkote some 30 years ago. His efforts to publish it proved infructuous. The great manuscript reached our hands on his demise.

King Bhoja is a household word in India. He ruled over Malwa 9 centuries ago. He is the reputed author of 84 literary works. He is the author of this great scientific work on literary beauty, **Sringara Prakasa.**

Late Professor Kuppuswamy Sastry of the Madras University wrote of it,

"Sringara Prakasa is a hitherto unpublished work on Alankara of an encyclopaedic character. In this mammoth work on Alankara Bhoja endeavours to bring under literature and literary appreciation everything of importance in Indian thought as embodied in Sanskrit writings, both Sastraic and non-Sastraic, and the method which Bhoja's massive mind adopts for this purpose is eclectism of an all-comprehending type."

That is high praise. Dr. V. Raghavan is more specific:

"Bhoja's "Sringara Prakasa" in 36 chapters running to 1908 pages in f'cap size in manuscript is one of the biggest works in Sanskrit literature, and the biggest in the whole field of Alankara Sastra. This work came to light about 1920. Besides Bhoja's contribution to Sanskrit Poetics proper a thousand things of interest with reference to almost all branches of Sanskrit learning lie scattered in the 1908 pages of this magnum opus of King Bhoja."

We have undertaken to publish that work. An advisory Committee has been constituted with Sir C. P. Ramaswamy Iyer, K.C.I.E., as Chairman, Professor, M. Lakshminarasimhaiah, M.A., Mysore University, Sahityaratnam Jaggu Venkatachariar, Melkote, Messrs H. R. Rangaswamy Iyengar, M.A., Director, Govt. Oriental Research Institute, Mysore, and M. R. Venkatasubba Sastry, M.A., Principal, Maharaja's Sanskrit College, Mysore, G. R. Josyer, M.A. Hons, F.R.E.S., as Editor, and G. S. Josyer, M.A., Asst. Editor, with two Pandits, Mahavidwan S. Venkatachariar, Senior Professor, and Vidwan N. Venkatanarasimhachar, Junior Professor, Maharaja's Sanskrit College, Mysore, to help.

It is a great work and will cost Rs. 25000. In response to our appeal the Government of Mysore have graciously donated Rs. 5000 for the work. It is one of the greatest works that India could present to the world from out of her past.

The work is being commenced immediately. If other generous personages, nationalist, patriotic, with a sense of what they owe to our past, make donations, it will hasten the completion of the work. Ten de luxe edition copies of the work will be presented to donors of Rs. 1000.

Nowadays there are many ways of making money, and many ways of losing it. Donation to "Sringar Prakasa" may be considered one of the best ways of "losing" it. We trust that such of our enlightened readers as can afford it will come forward to help in the great enterprise.

Editor.

ANCIENT INDIAN WISDOM

In general our knowledge about the Indians is but scanty. As a rule we do not know much more about them than that they are redskins, who on ceremonious occasions wear their famous feather headdress.

Many Indian tribes, however, could boast a very high civilization The art of the Aztecs and Incas stood indeed on a very high level. But also in other fields their knowledge was profound. The Indian of Central and South America is a herbalist of renown. The knowledge of this very specialized science has been handed on from generation to generation throughout the ages. For almost every ailment he knows the appropriate medicinal herbs. In a book published some years ago, no less than 400 indigenous herbs were listed.

Known are herbs like the "manzenillo" a sort of tea used as a cure for a surfeited stomach and the "huaco" a dried plant used as poultice against the bite of the rattlesnake or the sting of a scorpion. Their manner of curing fractures and flesh wounds by means of certain cactus leaves is justly famous.

One medicine of the ancient Incas' has, however, become world renowned, namely the treatment of malaria with cinchona bark. It were the Indians who discovered its healing powers and to this very day, this natural product is pre-eminently *the* remedy for dangerous malaria fevers.

The Committee of Experts on Malaria of the now defunct League of Nations in a report published in 1931, has even advised, that when attacked by a bout of malaria a daily dose of from 15-20 grains of QUININE should be taken during a period of from 5 to 7 days and as a prophylactic during the whole of the malaria season a daily does of 6 grains of QUININE is bound to be an excellent remedy.

MARRIAGE

Chi. Ry. C. P. Nanjunda Chetty, son of Sri Nagamma C. Perumal Chetty, Mysore, with Chi. Sow. Rangammal, daughter of Sri M. S. Chokkalingam Chettiar, Bodinayakanur, on 30-4-50 at Bodinayakanur. Reception at Mysore on 7-5-50.

(*Continued from page 3.*)

to my Co-Executor, Mr. R. S. Sankarier, and Dr. V. S. Subrahmanyam. I deny the alleged oral demand on the part of P.W. 14 or anybody else, near the High Court or any where else."

11. Mr. Raju then referred to his interview with the present District Judge, Mr. S Kanakarathnaraj in Chambers on 26-1-1949 in response to an emergent notice when he explained the details to him.

12. Continuing Mr. L. S. Raju referred in particular to the latest order of Mr. Medapa accepting the correctness of the Court Fee and Ordering "FILE" in the case on or about 28-6 49. This Order, Mr. Raju submitted, was not communicated to him at all and came to his knowledge after the Complaint Petition.

13. Continuing Mr. Raju stated—"After 23-2-47 I met P.W. 14, R. S. Chandrasekhar again only on or about 26-7-49 in the High Court corridor. At that time the Full Bench of the High Court was hearing the appeals in connection with late Ramalingam's Estate and there were hot exchanges of words between me and the then Officiating Chief Justice Mr. Medapa, I am referring to this in some more detail hereafter in para 16 onwards. P.W. 14 was having close conversation with Mr. B. Vasudeva Murthy at the time. On seeing me Mr. Vasudeva Murthy went to his room and when I questioned P.W. 14 why he had come there he said that Mr. B. Vasudeva Murthy had sent for him and informed him that Mr. Medapa wanted to see him (P.W. 14) urgently. I had not met P.W. 14 after 23-2-47 till 26-7-49 as aforestated."

14. Mr. Raju submitted that the entire allegations in Ex. P. 80. (Miss K. Lakshmi's petition) against him were proved to be false including the allegation that Rs. 7,000/- was paid for Probate Expenses for which admitted y there is nothing to evidence in writing. He then referred to the important documentary evidence establishing how P.W. 14 received Rs. 6,500/- on 14-11-43 and the balance of Rs. 500,- otherwise disposed of towards transfer fees and expenses for the journey to Madras as communicated to Miss K. Lakshmi by Mr. Raju in his letter Ex. D. 54 dated 22-12-43. Referring to the relevant documentary and oral evidence in the case, he submitted that P.W. 14 apparently under inspiration had been uttering a series of falsehoods, after being instigated to present a false petition, like Ex P. 80.

15 "The said petition alleges that certain monies are due from me and requests Mr Medapa to order them to be given to Miss K. Lakshmi. It is on the face of it *entirely a civil claim* for alleged monies due after accounting. Why should not Mr. Medapa have directed the Petitioner to a Civil Court to seek redress? Obviously he wanted some pretext to harass and disgrace me abusing his position and influence. In the circumstances he (Mr. P. Medapa) not only acted maliciously but also not properly to entertain a Petition like Ex. P. 80. It is also very curious that Ex P. 80. should have been drafted and filed without even the knowledge of Srimathi K. Lakshmi's husband as P.W. 14 makes it out.

After 26-7-49 I was surprised to receive the summons on 17-10 49 from this Hon'ble Court in the above case with reference to an alleged Complaint relating to alleged affidavit of mine dated 19-1-44 and 24-1-46. I submit that the present complaint owes its origin to the present Chief Justice Mr. P. Medapa who has been evincing considerable ill-will against me.

16. Regarding the part which Mr. P. Medapa has taken in the case and the reasons, Mr. L. S. Raju submitted as follows:—

"Mr. P. Medapa was my student in the Central College, when I was a teacher there during the years 1915-18 He was also the District Judge, of Civil Station, Bangalore from 1933-1944. We were fairly on cordial terms and he had more than once expressed great regard for me and he knew the esteem in which I was held by the Chief Justices of our High Court and the successive Additional Judges of the Resident's Court. He had, however, taken a particular view with reference to the litigation regarding the Estate of late Ramalingam and was strongly biassed in favour of the Executors and against the family.

In or about November 1944 after Mr. Medapa's elevation to the High Court as Puisne Judge, I filed a joint family suit on behalf of the sons of late V. Ramalingam in the Court of the District Judge, Civil Station, Bangalore. This case came up for Trial in July 1945.

(*To be continued*)

THE CROCODILE

Nowadays human wickedness is assuming so many types, and we might know what the Crocodile type would be like:—

For a spine-tingling hour, visit Mr. St. John Robinson, of Townsville, Queensland. He's Australia's only crocodile farmer, and probably one of the few of his craft in the world. His crocs are all man-eaters, but he strolls inside their cages and can almost speak their language.

My first introduction was to Barnacle Bill, a 17-footer who I was glad to find imprisoned in a solidly-netted enclosure four feet high. A crocodile is one of the meanest creatures to be found on four legs—they think nothing of making a meal of their own neighbour's young!

Bill, Mr. Robinson explained, had been hibernating, and hadn't eaten a square meal in four weeks. As he spoke, he jumped into the enclosure and gave Bill a sharp whack on the snout with a long stick. Hardly the way, I thought, to win his confidence. Bill wakened abruptly; snapped open his huge jaws about one foot, and displayed a magnificent collection of jagged teeth!

Once his mouth was open, Bill kept it that way. Mr. Robinson said it was because he hoped flies, cockroaches and similar creatures would fly into his capacious maw.

A naturalist has estimated Bill's age at 150 years, but Mr. Robinson considers he's no more than ninety. "Next season I'm going to marry him to Mary—she's only twenty," he told me, indicating Bill's *fiancée* who lay log-like in her pen and rolled a coy but knowing eye at me.

Mr. Robinson has already hatched crocodiles in captivity, but so far has not been able to rear them. The kookaburra, a large bird also known as the "laughing jackass," haunts nearby trees. When a batch of thirty young crocodiles hatched out last year, kookaburras swooped down and took off most of them.

December to February is the mating season. Then the male sets up a low roaring sound about sunset—which rolls eerily across the jungle marshes. Half a mile away a female will answer. She can fill a nest with seventy-five eggs in one night, each about three inches long by two in diameter. They take two-and-a-half months to hatch.

LURKING IN HIS LARDER

The female crocodile, using dead grass and rubbish, builds a rough, mound-shaped nest a yard across. Roughly covered over, the eggs are left to hatch by the natural heat of the sun.

In his wild state, a crocodile builds his own storehouse. He burrows into the bank of a creek at the water's edge until he has a tunnel perhaps ten yards long and four feet in circumference. Having completed the store tunnel, he waits until some animal such as a wild pig or a wallaby comes by. The pig is taken to the end of the tunnel and left there at low tide. While waiting for his surplus food to "mature," Mr. Crock lies at the tunnel entrance, varying his diet with fish.

Alligators are not native to Australia. Mr. Robinson says that the difference between crocodiles and alligators is principally that a crocodile opens its top jaw, whereas an alligator drops its bottom jaw and feeds sideways. A point which Mr. Robinson thinks helps to give him immunity is the fact that all feeding is done by himself. He keeps his crocodiles on offal meats. In their natural state, he says, they prefer women! C.S.

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Again, out of 1,50,000 Agents, they were over 1,74,000 for the year 1947, 95% of them do not know what they sell, what the policy conditions are of the Company they represent, and how to effect a nomination or to settle a claim, with the result the Policy holder does not get the real and full service for the money he pays, and this colossal ignorance of the large number of Agents contributes in no small measure to the high percentage of lapses and the Life Insurance Companies are not anxious to select a better type of Agents or to train the already existing Agents, since the lapses are the largest source of income to the Life Insurance Companies!

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P. A. RAO

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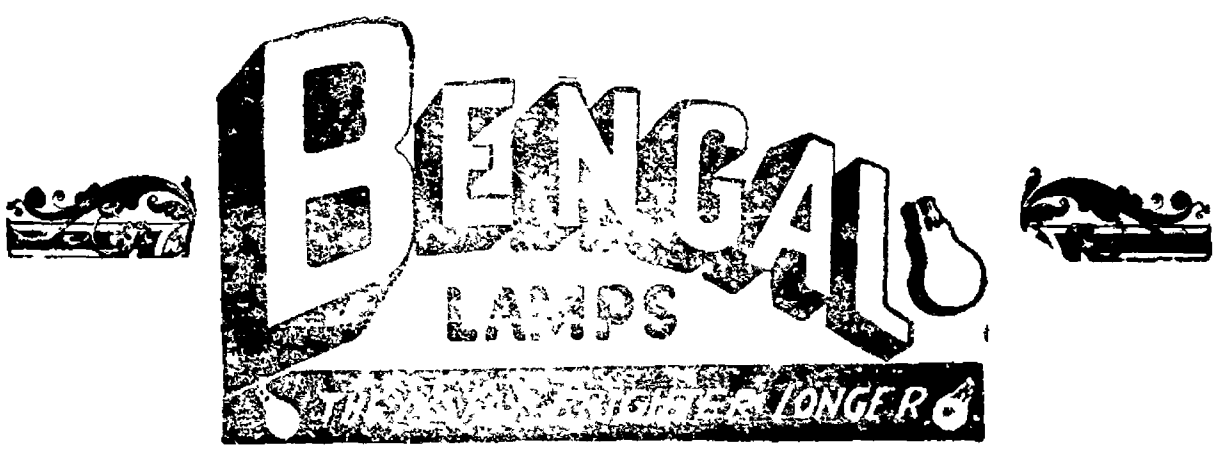

THE CASE AGAINST Mr. L. S. RAJU, ADVOCATE

(Continued from last issue.)

"In the latter part of 1945 and beginning of 1946 Mr. Medapa tried to dissuade me from appearing for the family of Ramalingam and vehemently criticised the family members. He was then a Puisne Judge of the High Court. Since I had already accepted the brief on behalf of the family I considered this conduct on the part of Mr. P. Medapa improper and made the position clear to Mr. Medapa in a firm though courteous manner.

He also appears to have not liked my having accepted the brief in some other cases. One of these cases, I definitely know, is O S No. 32 of 1944, on the file of the District Judge, Civil Station, Bangalore where I was appearing for the Plaintiff and the Defendant was one T. B. Borajanna (now deceased) who was a very intimate friend of Mr. P. Medapa and for whom Mr. Medapa evinced great interest.

In or about March 1948 Mr. Medapa was appointed as Chairman of the Gopala Rao Enquiry Committee. In connection with that Committee and its proceedings the Tai-nadu and the Daily News, two local Journals published two Articles of mine and also wrote Editorials. This was in June 1948. Myself and the Editors were hauled up before the Committee for alleged Contempt of Court. Mr. Medapa who as already stated by me, did not like my appearance in certain cases thought it fit along with his Colleagues in the Committee to convict me along with the Editors for alleged Contempt of Court and passed sentences of imprisonment and fine on 14-7-1948.

During the proceedings before the Committee Mr. Medapa used highly insulting and defamatory expressions to the Editors-accused in respect of which they filed a petition before Govt. for sanction to prosecute him even before the Committee delivered its Judgment. After conviction we were released by the High Court on the same day on bail and thereafter at first before a Bench and later before a Full Bench of the High Court arguments were addressed against the legality, propriety, and jurisdiction of the Committee's orders against us, and during the pendency of the High Court proceedings Mr. Medapa talked to the Ex Chief Justice Mr. C. Paramasiviah and made very improper and disparaging remarks about us. The Full Bench of the High Court held that the Committee had no jurisdiction and its order was illegal but could not interfere on account of the latest Emergency Act.

During the course of the proceedings in the High Court Mr. Medapa naturally came in for a considerable amount of criticism and all this added to make him further dislike, if not bear hatred towards me. When after the sudden retirement of the Ex-Chief Justice Mr. C. Paramasiviah, he was made the Officiating Chief Justice, he must have thought that he was sufficiently powerful and influential to do harm to and wreak vengeance on those whom he hated some how or other.

Very shortly after he took charge as Officiating Chief Justice in the end of November 1948 and after my petition for Contempt of Court against Mr. N. V. Babu Reddy in the High Court was disposed of on 7-12-48 as set forth in the next para; he (Mr. Medapa) called for the records in Mis. 121 of 43 44, at the end of December 1948 through phone and again through letter in Janaury 1949 with a view only to see if some action can be taken against me. He kept the records with him for nearly five months and ultimately in view of the previous orders and the fact that everything was correct, fair and clean, he himself accepted the previous orders and ordered that the records be filed, after asking the District Judge certain queries which are identical with the subject matter of the complaint in this case.

On or about 29 11-48, after Mr. Medapa's appointment as Officiating Chief Justice, I filed in the High Court a petition praying that the High Court

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—1—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—3—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

be pleased to institute proceedings for Contempt of the High Court against Mr. N. V. Babu Reddy, Secretary of the Gopala Rao Enquiry Committee. This came up for admission on 7-12-48 before N. Balakrishniah and V. Kandaswamy Pillay JJ and to an observation from the Court. I said I was prepared to implead the Chairman of the Committee as Opponent in my petition for Contempt of High Court. The petition was dismissed on 7-12-48.

In July 1949 the appeals relating to Ramalingam's Estate came up and my clients protested against Mr. Medapa sitting as a Judge as among other reasons he had decided the Probate matter against the family. An affidavit was filed in this connection by the first Respondent, the eldest son of Ramalingam on 26-7-49, the first day of the Full Bench hearing. Mr. Medapa threatened this Respondent to disclose the name of the Counsel whom he had consulted regarding the affidavit and on the Respondent saying that he had consulted me Mr. Medapa said, "I am glad you have mentioned Mr. Raju's name—I know what to do for him."

On 26-7-49 P.W. 14, R. S. Chandrasekhar was admittedly found in the High Court corridor with Mr. B. Vasudeva Murthy. He mentioned to me that Mr. B. Vasudeva Murthy told him about Mr. Medapa's desire to see him. P.W. 14 has admitted that he had subsequently seen Mr. Medapa and his evidence leads to an irresistible inference in the circumstances that he has been made a tool of by Mr. Medapa and at the latter's instance Ex. P. 80 has come into existence. The allegations in Ex. P. 80 against me are all absolutely false and I submit proved to be false.

Ex. P. 80 is dated 19-9-49. Soon after, the Dasara Vacation commenced, and Mr. Medapa had then gone to Mysore. After return from Mysore where, I believe, he must have known something about his confirmation in the near future, he sends for P.W. 14 through a Sub Inspector of Police and gets documents from P.W. 14 in his house. (Vide. evidence of P.W. 14).

I have come to know that between the 13th and the 15th of October 1949, Mr. J. Rudrappa, the present Registrar of High Court, Mr. B. Vasudeva Murthy and Mr. Medapa's own stenographer were closeted with the District Judge, Mr. S. Kanakarathnaraj, the complainant in the case, after copy of Ex. P. 80 was forwarded to the District Court. I have no doubt that the District Judge hardly applied his mind to the complaint. He has filed it under over-powering influence and insistence of a powerful superior.

Mr. Medapa, I know has been swearing vengeance against me both prior and subsequent to this prosecution and pursuing me with unholy vindictiveness, which is a characteristic feature of his. This is the motive behind this nearly six year belated Prosecution."

17. Mr. Raju submitted that the complaint was not only belated but vague and had no substance and requested the Court to peruse the judicial records summoned and received from the District Judge, Civil Station, Bangalore in O.P. Nos. 31 of 41; 8 of 41; 9 of 41 and 21 of 42 wherein Mr. Medapa as District Judge of the then Civil and Military station has levied Court Fee on the assets which actually came to the hands of the Executor although the Testator had left several more properties in the Will than those mentioned in Annexure "A" to the Affidavit under the Court Fees Act.

18. Regarding the manner in which the District Judge has filed the complaint, Mr. Raju submitted as follows:—

(*Continued on page 6*).

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OUT OF THE MOUTHS OF BABES

There is an English saying, "Out of the mouths of babes truth may come out." There is a Sanskrit saying, "Yukti yuktam upaadeyam vachanam baalakaadapi!" A wise remark, even if coming from a boy, should be received with favour." There is also a second saying in Sanskrit, "Yukti yuktam vacho graahyam baalaadapi shukaadapi!" "A wise saying should be accepted whether it comes from a boy, or even from a parrot."

That reminds us of an anecdote of the British Parliament during Lord North's Coalition Ministry in 1783. An angry member named Martin proposed to have a starling placed near the Speaker's chair and taught to say "Infamous Coalition." Lord North, the Leader of the Coalition, submitted that "this House is in possession of a Martin—who will serve the purpose as well!"

Nobody will mistake Acharya J. B. Kripalani for a babe. Rather does he look like one of the forester disciples of sage Kanva who brought Shakuntala to her husband's capital. He is an orthodox Congress-man and faithful follower of Mahatma Gandhi. In the scramble for power-hunt and gold-hunt of Congressmen in general he has had no part, so far as we know. His views therefore should deserve notice.

Speaking recently at the Champaran District Political Conference in Assam he passed strictures on the Congressmen in power, that are surprising in their severity.

Pandit Nehru cannot call Acharya Kripalani, as Disraeli called Goldwin Smith, "An itinerant spouter of stale sedition!" Nor can he dismiss him with the words of the same Disraeli as Prime Minister, "The Government of the world is carried on by sovereigns and statesmen, and not by anonymous paragraph writers, or the hairbrained chatter of irresponsible frivolity!"

Here is Kripalani speaking:

"The Congress organisation as such will disappear and the Congress Government will have an unnatural death in case our leaders and the people still fail to implement Gandhiji's advice given during his life-time."

"Gandhiji asked us to fight the British and we fought them non-violently as he liked us to do, and we succeeded in freeing our country in an unimaginably short time. That freedom only cleared obstructions in our way to march to our destination of economic salvation in which lay achievements of Ram Rajya."

"Gandhiji had given us a second prescription in the shape of constructive programme—of making every village self sufficient." Decentralisation of production would lead to economic revolution by consent without bloodshed.

"We have been flouting Gandhiji's advice and we have seen how much bloodshed has been caused on account of acceptance of division of our country on religious basis. Our leaders chose this against his will and advice." He criticised the "unwise westernised policy of our leaders." The leaders were "mis-spending public money in the old

fashion. A big staff was being maintained by Governors for preparing not the costly food of old days, but only "chapaties." He also pointed out that a huge waste was involved in pre-fabricated houses which were imported from another country.

He regretted that Congressmen had become corrupt in general and much of Congress prestige had adversely suffered. He pleaded for their self-purification and unabated efforts for gaining public confidence.

Acharya Kripalani said that the public were no doubt becoming conscious of their rights but they were careless regarding their duties towards themselves and the State. Mahatma Gandhi foresaw famine and asked people to grow more food but nobody paid any heed and today India had to depend on foreign countries for her food.

Concluding, he pointed out that "our man-power is not being well utilised in increasing production on which alone lies the prosperity of the nation."

If this is how an ardent Congressman feels about Congressmen in office, what should be the feelings of the public at large whose sufferings are multiplied by their misplaced trust in self-seeking Congressmen in Ministries, District Boards, and Municipalities? They do not fear God, and they do not fear the public. They fill all their pockets with public money and have a gay time. Inefficient, dishonest, rapacious, the 20th century political man is a new kind of wild beast, untameable by a mild Kripalani, fierce Prakasam, or growling Pattabhi.

Editor.

NO REASON

"If a Christian goes regularly to Church every Sunday, we admire his piety. If a Muslim kneels down for prayer five times a day, with his face turned toward Mecca, we regard him as a God-fearing man. But if a Hindu visits a temple regularly, we say he is a crank. If Muslims form themselves into an association, we say, let the fellows have it. If Christains constitute themselves into an organisation, we have no bones to pick with them. But if the Hindus, or some sections of them do so, we shout that it is a damn communal move, writes a correspondent.

Under the British raj, he adds, the existence of the Muslim League was considered to be natural but the existence of the Hindu Mahasabha or the R. S. S. or other Hindu organisations was considered a danger to public safety! I think New Delhi still follows the old tradition.

Certain communities are allowed to proclaim from the housetops that they want this and that for their own communities. This is regarded as legitimate. If certain other communities do the same, it is denounced as the worst exhibition of communalism.

The theory that the minorities have a right to indulge in communalism is responsible for the vivisection of India. If communalism is an evil to be shunned, it is so everywhere and in all cases. It cannot be good for some and dad for others.,'

HOW THE MONEY GOES

At a State banquet given by Frederick the Great, the monarch asked those present to explain why his revenues continued to diminish despite incoming taxes. An old general remarked dryly: "I will show Your Majesty what happens to the money."

Procuring a piece of ice, he lifted it high for inspection: then he handed it to his neighbour and requested that it be passed on from hand to hand to the King. By the time it reached Frederic it was about the size of a pea!

(*Continued from page* 3.)

"Why the District Judge who had issued notice to me in January 1949 with reference to D. 14 did not issue notice to me or hold any enquiries after receipt of a copy of Ex. P. 80 is not explained. This cannot be the natural conduct of a responsible person like the District Judge unless he felt himself powerless before Mr. Medepa. I am constrained to state that the learned District Judge appears to have acted without his own volition and in fear of his superior who had by that time become very powerful.

It is also not clear why my Co Executor was not made a Co-Accused if there is any truth in the complaint petition. How far and to what extreme extent the District Judge has gone is also clear from his letter to the District Magistrate to take action against me, a responsible and senior Advocate, for criminal breach of trust. What is more, the Registrar has on 26 11-49 addressed a letter to this Court as per Ex. D 28 in the following terms :-

"With reference to your letter No. P.R. 1965/49 50, dated 18 11-49, I have the honour to state that the documents called for will be sent on the next date of hearing, as they are required for inspection *in connection with another case*."

What this other case is and why should the High Court be anxious about the other case is not explained. The High Court has not forwarded to the District Judge all the documents alleged to have been given by P.W. 14 nor has it informed the District Judge the previous orders of the High Court including that of Mr. Medepa himself on 28-6-49 and Ex D 23 report of Mr. Kandaswamy Pillay.

It is found that the originals of Ex. D. 26 and D. 27 are now missing in the records They are very valuable and important documents so far as I am concerned. They can only have been removed by or at the instance of some person who bore ill-will against me and thereby sought to destroy a part of my evidence. Mr. P. Medepa and the Registrar, High Court may be expected to throw some light on this.

It is not only unjust but unfair on the part of the District Judge not to have issued notice to me before laying a complaint under Section 476 of the Code of Criminal Procedure as I would have explained the matters to him. Without doing so, he hurriedly filed the present complaint. This was because Mr. Medappa (according to my information and knowledge) had sent the Registrar of the High Court, Mr. J. Rudrappa, Mr. B. Vasudeva Murthy and his own Stenographer to the District Court between 13-10-49 and 15-10 49. The inclusion of the name of R. S Chandrasekhar as a witness by the District Judge in his list whom the District Judge never saw or examined unmistakably leads to this inference.

I cannot also believe that if the District Judge had consulted his staff before laying the Complaint they would not have informed him of the previous orders and references"

19. Concluding Mr. Reju submitted :—

"I submit to this Hon'ble Court that I am innocent and have committed no offence. I have never made any false statement much less an intentionally false Statement. If I acted according to my own and my Advocates' interpretations of the provisions of law relating to Court Fees, there can be no criminality about it.

The case has been developed from stage to stage with new witnesses added from time to time and Police assistance has been sought for the purposes of the case which is a noncognisable one and taken on file on the complaint of the District Judge.

The Prosecution has failed to examine material witnesses, namely :—

1. Miss K. Lakshmi
2. The Complainant the Principal District Judge.
3. The Registrar of the High Court of Mysore.
4. The Pending Clerk of the District Court, Bangalore.
5. Sri G. R. Doreswamy.

I have committed no offence and no offence has been proved against me even prima facie.

I pray I may be discharged."

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ಮುಖ್ಯ ರಾಜ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ್ಯ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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SRI ARABINDO'S OPTIMISM

In a message-article in the current issue of "The Bulletin of Physical Education," Sri Aurobindo says: "The full emergence of supermind may be accomplished by a sovereign manifestation, descent into earth and a rapid assumption of its powers and disclosing of its form and the creation of a supramental race and a supramental life; this must indeed be the full result of its action in nature. But this has not been the habit of evolutionary nature in the past upon earth and it may well be that this supramental evolution also will fix its own periods though it cannot be at all a similar development to that of which earth has hitherto been the witness. But once it has begun all must unavoidably and perfectly manifest and all parts of nature must tend towards the greatest possible luminousness and perfection. It is this certainty that authorises us to believe that mind also and humanity will tend towards the realisation that will be far beyond our present dreams of perfection. A mind of light will replace the present confusion and trouble of earthly ignorance; it is likely that even those parts of humanity which cannot reach it will yet be aware of its possibility and consciously tend towards it; not only so, but the life of humanity will be enlightened, uplifted, governed, harmonised by this luminous principle and even the body will become something much less powerless, obscure and animal in its propensities, and capable instead of a new and harmonised perfection. It is this possibility that we have to look at and that would mean a new humanity uplifted into light, capable of a spiritualised being and action, open to governance by some light of truth-consciousness, capable even on the mental level and in its own order of something that might be called the beginning of a divinised life."

AN IMPORTANT JUBILEE

In July 1948, it was 50 years ago that Sir Ronald Ross discovered how malaria is carried by the anopheles mosquito from one human being to the other. This world shaking event has been festively commemorated by the Ross Institute for Tropical Diseases in London.

This discovery enabled scientists to search for means to combat this plague and thanks also to the findings of modern chemistry, the present effective check was achieved.

In 1880, Dr. Lavaran discovered that malarial parasites were to be found in the bloodstream. Doctors King and Manson had already earlier demonstrated the part payed by the mosquito in the transmission of this disease and at last Dr. Ross could reveal in detail the life and development of these parasites.

In 1902 Sir Ronald was awarded the Nobel Prize for Medical Science and thanks to his important discovery, millions of human lives could be saved.

Until a short time ago it was not clear as to what really happened between the time of the mosquito bite and the moment the parasite entered the blood stream. Researches conducted at the Ross Institute for Tropical Diseases in London, disclosed that the development of the parasite takes place in the human liver. It is a remarkable coincidence that this fresh and so important discovery should be made in the same year Ross' discovery was commemorated.

If 1948 and 1898 are both important dates in the history of the battle against malaria, 1933 is likewise a not unimportant period, for at that time the Malaria Committee of the former League of Nations after long and profound study, published its report. This report mentions as a prophylactic against the dangers of malaria during the infectious season a daily dose of 6 grains of QUININE, whilst as a remedy when attacked by a bout of malaria, a dose of from 15 20 grains of QUININE during a period of from 5-7 days is prescribed.

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SANSKRIT WISDOM

Shakyo vaarayitum jalena hutabhuk chatrena sooryaatapo naagendro nisitaankushena samado dandena gowrgaardabhah | Vyaadhirbheshaja sangrahyscha Vividhyrmantryh prayogyrvisham sarvasyowshadhamasti shaastravihitam moorkhasyanaastyowshadham ||

Fire may be quenched by means of water. The noon-day sun may be warded off by an umbrella. The elephant in *must* may be curbed by a sharp goad. The ox and the ass may be controlled by a rod. Disease may be cured by medicines. Even poison may be subdued by herbs and amulets. Thus everything has an antidote. But a pig-headed and self-willed brute has no antidote whatever.

Harturyaati nagocharam kimapi sham pushnaati yatsarvadaa pyarthibhyah pratipaadyamaana manisham prapnoti vriddhim paraam | Kalpaanteshwapi naprayaati nidhanam vidyaakhya mantardhanam yeshaam taanpratimaanamujhata nripaah kastyssaha spardhate ||

Learning is not a thing visible to thieves. It always tends to increase one's good. The more it is given to others the more it increases. It does not get extinction even to the end of time. Even kings should not try to compete with men of learning, or treet them with arrogance.

Kshaantischet kavachena kim kimaribhih krodhosti ched dehinaam gnaatischedanalenakim yadi suhriddivyowshadhyh kim phalam | Kim sarpyryadidurjanaah kimudhanyr vidyaanavadyaa yadi vreedaa chet kimu bhooshanys sukavitaa yadyasti raajyena kim ||

If you have the quality of mercy you do not need a coat. If you are irascible you need not have other enemies. If you have coparcenors you don't need a fire. If you have a friend the best of medicines is needless. If evil men are near you you do not require serpents. If you have undisputable learning, you do not require wealth. If you have modesty you do not need ornaments. If you have the gift of poetry, you are as good as owning a kingdom.

Jaadyam dhiyo harati sinchati vaachi satyam maanonnatim dishati paapa mapaakaroti | Chetah prasaadayati dikshu tanoti keertim satsangatih kathaya kim nakaroti punsaam ||

Is there anything that the companionship of the virtuous does not accomplish for a man? It removes lethargy of the mind. It instils truth into one's speech. It imparts self-esteem. It keeps sin at a distance. It expands the heart and sensibilities. It spreads fame all around. All this virtuous companionship does to a person.

G. R. JOSYER.

The Rationalist.

Monday 15-5-1950.

SOWRASHTRA

Sowrashtra is a peninsula in a peninsula. By courtesy of its Finance Secretariat we have received the first Budget Reports of the new State.

To Mysoreans accustomed for over two generations to annual budget speeches and voluminous budget reports it may seem surprising that any other State should have similar achievements. But we find the Budget Speech of the first Finance Minister of the new State quite interesting and the budget reports copious and meticulous. It may not all be due to the valuable experience in Mysore of our ex-Financial Secretary, Mr. B. S. Raghavendra Rao, who adorns the corresponding place in Sowrashtra. The Finance Minister himself and the Cabinet seem to be men of vision and aspirations. Some of the more important observations in the speech of the Finance Minister, Mr. G. B. Kotak, culled below, will be read with interest even by non-Sowrashtrians:

"For the first time in the history of Saurashtra the people have formed into one political unit without artificial barriers that existed for over a thousand years. For the first time, the chosen representatives of the people of Saurashtra meet as a Legislature. For the first time a regular Budget is presented to the peoples' representatives for their comments, voting, and acceptance. With the new freedom, new vision, and new atmosphere, Saurashtra is throbbing with new life. It is the same thrill which a child experiences when for the first time it starts toddling. From one step to two, and two to three, the progress continues. The joy of fresh achievements from day to day thrills the child; so be it with us the people of Saurashtra."

"As you are aware, the United State of Saurashtra was formed by integration of over 200 different States and Estates comprised in 80 different administrative units. These States represented various stages of development and formation of administration widely different from each other. Their integration into one compact unit was therefore a matter of considerable difficulty in the initial stages."

"As if to test us, the year started with a terrible famine; but the Government could measure the extent of the catastrophy in the very early stages and grappled with it successfully. No man remained without food, and we were able to preserve our cattle wealth. It may be said that even in the scarcity areas the famine was hardly felt. This could be achieved because we have had one central authority in the whole of Saurashtra, and to the gigantic efforts of our Chief Minister supported by enthusiastic officers and public workers."

"But self sufficiency in foodgrains in one Province at any cost does not solve the All-India problem of self-sufficiency in food, in cotton, in jute, in oil seeds, etc. It is very necessary to plan agricultural products on an All-India basis. It would be most economic to see that lands are employed for growing those crops for which it is most suitable. Large tracts in our State are more suited for groundnut and cotton than foodgrains. It is uneconomic to achieve self-sufficiency in food at the cost of more remunerative crops. We have made suggestions on these lines to the Centre."

"It makes me very happy to give you some figures of the amount we propose to spend on the nation-building activities:—

"Education (including Capital and non-Capital works) 116·99 lacs. Medical, including works 47·41 lacs. Public Health, including works 22·44 lacs. Industries, including works 20 13 acs. Rural development including works (Agriculture, Veterinary, Co-operation and grants to Gram Panchayats) 99·54 lacs Minor irrigation 12·19. lacs. Major irrigation 65·95 lacs. Labour Welfare and Uplift of Backward Classes 3·10 lacs."

"When contemplating about taxation, the principle considerations should be the general capacity of the people to pay, that burden of taxation should fall on those who are most able to bear it; that taxation should not be such as to hamper production; that the sacrifice demanded from the people should be in proportion to the benefits rendered; and to ensure that the effect of any fresh taxation on the cost of living of the common man is not appreciable."

"I would conclude by quoting from the Budget speech of Shri Jagubhai Parikh. "After all, Budget is only a rough indication of the aspirations of the Government. The extent to which the same is translated into practice depends on the active and willing co-operation of each member of the public and the Services. None is more conscious than my colleagues and myself of the extent to which we have to go to make our achievements approximate to our ideals and hopes. It is therefore that we invite both constructive criticism and willing co-operation from whatever quarter it comes, and I hope that by the co-ordination and efforts of the services, the public workers, and the public at large, the Government will be able to build up a happy and prosperous Saurashtra of our dream!"

We wish the Saurashtrian Government and public men success in realising their dream.

Editor.

MOTHER'S TEACHINGS

The flying and scratching instincts are certainly inborn in the young birds. But something is necessary to start off the instinctive chain of actions. An example of this fact was observed in the case of laboratory-bred chicks which would drink from moistened finger-tips but did not recognise water even when they walked through it. When the bill was moistened in the water, however, they began drinking in the normal way. Under natural conditions the mother's teaching no doubt starts off the instinctive chain of Actions sooner than some accidental event might initiate them without her aid. So the fledgling, learning to fly sooner, is less likely to be killed and eaten by carnivorous beasts, and the chick is less likely to die of hunger—so that in the aggregate the mother's teaching must be a considerable contribution to the survival of the race.

UPANAYANAM

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MARRIAGE

Dr. K. S. Ramaswamy Iyengar, Assistant Surgeon, Sokke, with Sow. MALATI, daughter of Sri N. R. Narasimhamurti, Madras Electrical Service, on 11-5-50, at Shankarpuram, Bangalore.

Chi B. V. NARASIMHACHARYA, son of Sri B. V. Raghavacharya, of Udaiyavar Sannidhi, Melkote, with Sow VAIDEHI, daughter of Sri A. G. Ananta Iyengar, Mysore, on 19-5-1950 at Hayagreeva Mandiram, Mysore.

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WHAT IS A WEEK ?

The spread throughout the world of a week of seven days was comparatively recent. The ancient Egyptians did not know it, the Romans had an eight-day week, the Scandinavians a five-day week, and the Aztecs divided their month into ten-day periods. Our week seems to have originated in Western Asia, and there are two principal theories as to its origin. One idea is that it was suggested by the four phases of the moon each month; another that it arose among star-worshippers who considered the seven planets known to them (including the sun and the moon) as each presiding over a different day. This is supported by the fact that the days of the week bear the names of these "planets" or the gods they represented to the ancients. Greek astrologers took over the idea of the influence of stars on days, but for a long time their "week" was only used by them for horoscope calculations and did not come into general "official" use until the Christian era. The Arabs spread it over North Africa later still. Many African people still have "weeks" of four, five, six and eight days between markets, and it has been suggested that the Hebrew seven-day week was originally such a market-week.

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ORIGIN OF ACCOUNTANCY

Earliest known examples of book-keeping were on Babylonian clay tablets of about 4,500 years ago; the Egyptians also kept accounts quite efficiently on papyrus The invention of double-entry book-keeping is often attributed to Lucas de Bergo about the time Columbus discovered America, and it is described in a book printed in Venice in 1494. Specialists consider, however, on evidence, that it probably originated two centuries earlier. A ledger in the National Library of Scotland dated 1697 is the oldest known example of book-keeping in three columns—one for date, one for nature of trasaction and one for amount of money.

OTHER EARTHS

There are perhaps two million galaxies, collections, of stars like the one containing our sun each rotating in space round its own centre. Hundreds are known, some of them so far away from us that light from them takes 130 000,000 years to reach the earth. Astronomers have observed that all these galaxies except one are getting further and further away from us, the most remote ones at nearly 25 000 miles a second, the nearer ones at slower speeds. This has led to the recent suggestion that the Universe is expanding, much as gas in an explosion expands, each of its parts getting further away from one another. An alternative idea is that there may be a rhythmical expansion and contraction over millions upon millions of years.

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THEY AND WE

Thousands of Americans, under the pressure of the atomic age, are seeking a life of austerity and contemplation in religious surroundings.

Hoards of young New Yorkers, worried by the trend of the times, are becoming 'week-end monks' at a monastery on Long Island There they remain from Friday evening until Sunday evening in prayer and meditation with telephone calls, radio and newspapers rigorously banned. Among them in recent weeks have been nearly 150 Protestants and 10 Jews.

A member of the monastery, who said that the demand was so great that they were turning away scores of people every week-end, said: "These people know that science has become a Frankenstein monster, its growth utterly shorn of commonsense laws of morality. They also know that prayer-meditation can do wonders for one's peace of mind."

The movement for similar 'retreats" is said to be sweeping America and one businessman, who heads the "retreat league" calls it a "very healthy sign" in America's religious life.

But Modern Indians prefer dirty picture-houses.

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ATOMIC THEORY IN INDIA

The Atomic theory of the Vaiseshikas points out that one Paramanu is 1/3489525th of an inch. The cohesion and the separation of these atoms makes up the world. Hence the Law of Motion observed and varified in astronomy have been taken up into the analysis of motion.

Prasastapada speaks of instantaneous motion, impressed motion and a series of motions. The various types of motion referred to are Prayatna, Akarshana, Syandana, Adrishta Karana gati, Samyoga Janya Nodana, Abhigata gati, Yathasthithi gati, Vegavad Dravya samyuktha, Samyoga and so on. And the Bhagavata holds, that Anu or atom is the basis of both Time and Space. This is the origin of the spatio-temporal continuum. Coming to this problem, an analysis of light and reflection of light is essential in astrology to assess the influence and nature of a planet. The Rig Veda speaks of the seven rays or the seven colours of the Sun. Even the Puranas observe that the Sun rides over seven horses. Here the element of speed has been recognised; and elsewhere it has been stated clearly that light travels at a rate of 186,000 miles per second.

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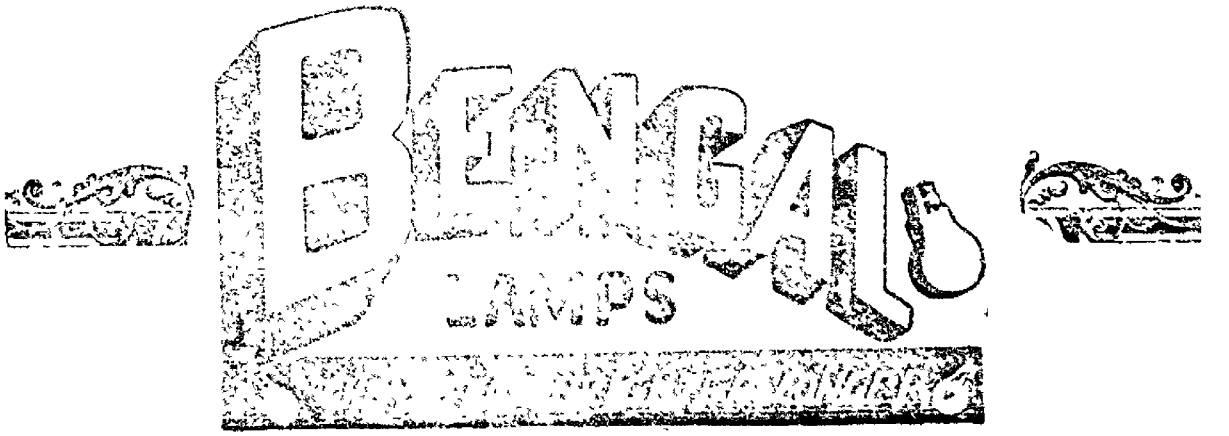

LIGHT-GIVING INDUSTRY

This Industry has taken enormous strides in recent days, thanks to the persistence of industrialists in developing this industry. There are at present thirteen large factories producing electric lamps and the names are given below.

Bengal Electric Lamp Works Calcutta.
Electric Lamp Manufacturers of India, Calcutta.
Bharat Electrical Industries Ltd., Calcutta.
Calcutta Electric Lamp Works Ltd., Calcutta.
Asia Electrical Lamp Works, Calcutta,
Bharat Electric Bulb Works, Ltd., Calcutta.
Radio Lamp Works, Shikohabad U.P.
Mysore Lamp Works, Bangalore.
Pradip Lamp Works, Patna.
Bijlee Products Ltd., Bombay.

Osler Electric Lamp Manufacturing Coy., Bombay.

Madras Electrical Industries Ltd. Madras.
National Electric Lamps Ltd, Bombay.

As regards production of lamps it is as follows:-

1947	7,620,000
1948	9,246,350
1949	13,560,000
Imports:—	
1939-40	12,805,830
1947-48	13,364 622
1948-49	13,462 024

The production of electric bulbs of India has expanded considerably in the last few years. In 1949 a total of 13 560 000 bulbs were produced compared with 8 144 575 in 1946, 7 620,000 in 1947, and 9,246,350 in 1948. At present Indian factories have the capacity to produce approximately 18 million lamps per annum, but, so far, this target figure has not been reached.

The manufacture of electric bulbs in India is an industry of comparatively recent date. The first factory to manufacture electric lamps was established in Calcutta in 1932—The Bengal Electric Lamp Works. It was not until late in 1934 that the factory produced the first few dozens of their products, which were shown at the Industrial Exhibitions held that year in Calcutta and Madras. The early history of the industry was filled with difficulties. In addition to the fact that the industry was started during a period of depression, it also had to make headway in the Indian market against the established position of foreign firms of international repute. As a result of the untiring research undertaken by the Indian Company, it has now been able to improve the quality of its products, which to-day are in no way inferior to the best imported foreign lamps. As a measure of the success achieved by the company, it may be mentioned that it is meeting the needs of street lighting in Calcutta and Madras, and its sales have spread to hundreds of other municipalities and Government and Public Institutions all over India.

The new lamp making industry received a stimulus through the last war. While the demand for lamps increased by leaps and bounds, imports of necessity dwindled. For example, while the pre-war average of imports amounted to nearly 13 million lamps per annum, in 1942-43 the total quantity of lamps imported amounted to a little over 3 million lamps, while in 1943-44 this figure dwindled to a little over 1 million lamps. As a result a large number of new Indian factories came into existence to meet the demand for lamps in India.

One of the main drawbacks to the development of the Indian lamp-making industry lies in the fact that India is dependent on foreign countries for supply of most of the raw materials required for the manufacture of bulbs. The most important of these raw materials are:—

(*Continued on page 7*)

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HIS AGE

Some people seem to be worried over Mr. Chief Justice P. Medappa's age. His date of birth as given to the Central College, Bangalore is 10-4-1893. But the date which he seems to have given to the High Court of Mysore is 10-4-1895.

Does it really amount to giving a false age with ulterior motives? After all one is as young as one feels. And after all, giving one's age however false, does not amount to swearing to a false affidavit before a properly constituted authority.

That is how it strikes us. But it is for the Advocate General to say whether it is an unobjectionable white lie, or an untruth with a criminal taint in it. We are however sure that the Advocate General will give a clean bill to his Chief.

Assuming that the retiring age of Judges is 60, if the latter date is true Mr. Medappa would hold office for 2 years longer drawing his Rs. 2000 a month or Rs 4000 a month, *i.e.*, Rs. 48000 or Rs. 96000 from the public exchequer, and keep away for 2 years longer, somebody who may be coveting the Chief Justiceship.

Generally in practice men don't give false ages when entering Colleges. They sometimes do when entering service. If the date of birth was in 1895, Mr. Medappa would be 15 years old when joining the College in 1910, and be proud to say so. If instead he was 17 he would but say so, and he has said so.

Then he completed 57 on 17-4-1950, and the age for High Court Judges to retire in Mysore being 57 *he should have retired on that day.*

It does not matter to the "Rationalist" whether he is 55 or 57. The question is one for the States' Ministry to decide. And we are sure that they will decide less hastily and more circumspectly than in the case of Justice Puttaraj Urs.

It would be interesting to see what order the President will pass in this case.

Editor.

KEEPING FIT

What is the secret of Prakasam's health? How does he keep fit and fulfil all the day's hard work without showing any fatigue even though he is bordering on 82?

To a question by a correspondent of the *Sunday News*, Prakasam revealed that the secret of his keeping young in spirits lies in the electric massage he takes every day.

He has a small hand-operated dynamo

"I apply the electrodes here on my neck, above the thyroid glands and turn the wheel five times. That is good enough to keep me alive and active," he said.

Mr. Prakasam has been keeping the little dynamo with him for eight years now.

SCRIPTOCHRONOGRAPH

Professor David Katz, of Stockholm University, has been making a study of handwriting and its relationship to mental effort. For the purpose of experiments, he has invented a machine known as scriptochronograph, which records just how long it takes a person to write under varying conditions.

He has discovered that it takes one the same time to write his name, whatever the size of his letters, and he attributes this to the fact that the brain automatically adjusts itself to the necessary speed. He is also using his machine to discover how mental ailments effect writing speed, the cause of writers' cramp, and to test whether writing speed is linked with character.

The Rationalist.

Monday 22-5-1950.

"STOTRA RATNA"

There are three hymns of praise in Sanskrit by which Srivaishnavas render their devotion to God, "Mukundamala," "Sree-gunaratna-kosha," and "Aalavandaar Stotra."

The first is by King Kulashekhara,—king turned saint,—a simple and luscious composition in praise of God Krishna. One or two of its stanzas we might give as samples:

नाथाधर्मं नवसुनिचये नैवकामोपभोगे
यद्यद्भव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।
एतत्प्रार्थ्यं ममबहुमतं जन्मजन्मान्तरेपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥

ನಾನ್ಯಾಧರ್ಮೇನವನಿಚಯೇ ನೈವಕಾಮೋಪಭೋಗೇ
ಯದ್ಯದ್ಭವ್ಯಂ ಭವತುಭಗವನ್ಪೂರ್ವಕರ್ಮಾನುರೂಪಂ ।
ಏತತ್ಪ್ರಾರ್ಥ್ಯಂ ಮಮಬಹುಮತಂಜನ್ಮಜನ್ಮಾಂತರೇಪಿ
ತ್ವತ್ಪಾದಾಂಭೋರುಹಯುಗಗತಾನಿಶ್ಚಲಾಭಕ್ತಿರಸ್ತು ॥

"My Lord, I am not anxious to perform good deeds. I do not covet large wealth. I do not seek sensual enjoyment. Let all these happen, or not happen, as per my past karma. I have one earnest prayer to submit to you Grant only that in this life as in my future lives, I may have unchanging devotion in Your lotus feet."

जिह्वे कीर्तय केशवं मुररिपुं चेतो भज श्रीधरं
पाणिद्वन्द्वसमर्चया ऽच्युतकथा श्रोत्रद्वय त्वं शृणु ।
कृष्णं लोकय लोचनद्वय हरेर्गच्छांघ्रियुग्मालयं
जिघ्र घ्राण मुकुंदपादतुलसीं मूर्धन्नमाधोक्षजम् ॥

"ಜಿಹ್ವೇಕೀರ್ತಯಕೇಶವಂ ಮುರರಿಪುಂಚೇತೋಭಜಶ್ರೀಧರಂ
ಪಾಣಿದ್ವಂದ್ವಸಮರ್ಚಯಾ ಚ್ಯುತಕಥಾಶ್ರೋತ್ರದ್ವಯತ್ವಂಶೃಣು ।
ಕೃಷ್ಣಂಲೋಕಯಲೋಚನದ್ವಯ ಹರೇರ್ಗಚ್ಛಾಂಘ್ರಿಯುಗ್ಮಾಲಯಂ
ಜಿಘ್ರ ಘ್ರಾಣಮುಕುಂದಪಾದತುಲಸೀಮೂರ್ಧನ್ನಮಾಧೋಕ್ಷಜಂ॥"

"O tongue, sing the praise of God Kesava, O heart, worship the image of Shridhara, O hands, offer Him fresh-gathered flowers, O ears, listen only to songs in praise of God, O eyes look at the image of Krishna, O feet, walk to the temple of Hari, O nose, smell the *tulasi* with which God has been worshipped, O head, bow in reverence to Him."

And this famous stanza,

हेगोपालक हेकृपाजलनिधे हेसिंधुकन्यापते
हेकंसांतक हेगजेन्द्रकरुणापारीण हेमाधव ।
हेरामानुज हेजगत्त्रयगुरो हेपुण्डरीकाक्ष मां
हेगोपीजननाथ पालय परं जानामि न त्वां विना ॥

ಹೇಗೋಪಾಲಕ ಹೇಕೃಪಾಜಲನಿಧೆ ಹೇಸಿಂಧುಕನ್ಯಾಪತೆ
ಹೇಕಂಸಾಂತಕ ಹೇಗಜೇಂದ್ರಕರುಣಾಪಾರೀಣ ಹೇಮಾಧವ ।
ಹೇರಾಮಾನುಜ ಹೇಜಗತ್ತ್ರಯಗುರೊ ಹೇಪುಂಡರೀಕಾಕ್ಷಮಾಂ
ಹೇಗೋಪೀಜನನಾಥ ಪಾಲಯಪರಂ ಜಾನಾಮಿ ನತ್ವಾಂವಿನಾ ॥

"O Protector of Cows, O Ocean of kindness, O Lord of the Daughter of the Seas, O Destroyer of Kamsa, O Benefactor of Gajendra, O Madhava, O Brother of Balarama, O Preceptor of the three worlds, O all-seeing, lotus-eyed God, O Ruler of the Gopis, grant me Your gracious protection. I know none other than You."

Each stanza of this great hymn is like a stream in flood, majestic, flowing, luscious, mellifluous. It was written by Royal-Saint Kulashekhara, and has survived the blasts of a thousand years.

Next, the hymn to the Goddess, "Sree-Guna-ratna-kosha," or "Jewel-chest of the Divine qualities of Goddess Sree, the World-Mother," is by Sri Parasara Bhatta. It is a prayer to the Consort of Sri-Ranganatha at

Srirangam. It is a high-sounding, high-flown and tough composition, charming to recite, beautiful to hear. Here is a sample:

एको मुक्तातपत्रप्रचुरमणिघणात्कारिमौलिर्मनुष्यो
दृष्यद्दन्तावळग्ग्यां न गणयति नतान् तत्क्षणं क्षोणिपालान्।
यत्तस्मै तिष्ठतेन्यः कृपणमशरणो दर्शयन्दन्तपंक्ति
तत्ते श्रीरङ्गराजप्रणयिनि नयनोदञ्चितन्यञ्चिताभ्याम् ॥

"ಏಕೊ ಮುಕ್ತಾತಪತ್ರಪ್ರಚುರಮಣಿಘಣಾತ್ಕಾರಿಮೌಳಿರ್ಮನುಷ್ಯೊ
ದೃಷ್ಯದ್ದಂತಾವಳಗ್ಯೊ ನಗಣಯತಿ ನತಾ ತತ್ಕ್ಷಣಂ ಕ್ಷೋಣಿಪಾಲಾ।
ಯತ್ತಸ್ಮೈ ತಿಷ್ಠತೇನ್ಯಃ ಕೃಪಣಮಶರಣೊ ದರ್ಶಯಂ ದಂತಪಂಕ್ತಿಂ
ತತ್ತೆ ಶ್ರೀರಂಗರಾಜಪ್ರಣಯಿನಿ ನಯನೋದಂಚಿತನ್ಯಂಚಿತಾಭ್ಯಾಂ" ॥

"One man may be sitting on a proud and lofty tusker, beneath on umbrella fastooned with jingling golden bells, without caring to notice the cluster of princes humbly making obeisance on the ground. Another may stand begging on the roadside, in miserable rags, famished, forlorn, showing his teeth like a dog, craving alms. The contrast, Divine Mother, is due to Your bending on one your kindly glance, and to your withdrawing it from the other."

Not a bad imagery! Is it?

The third is "Stotra Ratna," by Saint Yamuna. If "Sree-Guna-Ratnakosha" is like the Niagara, and "Mukunda-Mala" is like the Cauvery, "Stotra-Ratna", most precious of hymns, is like the Ganjes, most sacred of rivers.

(To be continued) *Editor.*

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MARRIAGE

Chi. Sri. H. P. NIRANJANRAJ URS, son of Sri Sirdar Hampe Niranjanraj Urs, Rtd. Huzur Secretary, Palace, Mysore, with Chi Sow TARA SUBBAMMANNI AVARU, daughter of Sri T. B. Subbaraj Urs, on 24-5-1950 at Lakshmipuram, Mysore.

Chi. Sow LALITHA, daughter of Sri K. C. Lingiah Gowder, Principal District and Sessions Judge, Mysore, with Chi. S. A. BAJJE GOWDA, on 26-5-50 at Basavangudi, Bangalore.

Chi B. S. SOMASEKHAR, son of Sri B. S. Subbanna, Merchant, Mysore. with Chi. Sow RAJESWARI, daughter of Sri M. N. Basavarajaiah, on 19-5-1950 at No 314 Dewan's Road, Mysore.

Chi. Sow RUKMINI, daughter of Sri B. S. Dattatri, grand-daughter of late Rajasilpavisharada Rao Bahadur B. Subba Rao, with Chi. JAYAPAL, B.SC., HONS. PHD., on 24-5-1950 at Lakshmipuram, Mysore.

Chi. Sow, THANGAMANI, daughter of Dr. N. S. Subrahmanaya Sastry, Mysore. with Chi B. N. CHANDRASEKHARIAH, Basaral, on 18-5-1950 at Mysore.

UPANAYANAM

Chi. N. NARAYANA, son of Sri. N. Narasimhan, Raghulal & Co, Mysore, on 5-6-1950 at D. Subbiah Road, Mysore.

SOME CURIOUS CLOCKS

One of the most curious clocks in the world is in Banares, India. At noon twelve skeletons leap in the air and strike the hour on a huge metal gong. The clock itself, which has no face, is tended by priests, who regard it as one of their most sacred possessions.

In Biarritz, Southern France, is a clock with a face but no works. The face is sixteen feet across, and the minute hand is moved every minute by an old man who checks the time by his own watch.

America, too, has a clock with a face and no works. It is operated by a geyser, which spouts at exact intervals of time. Each time it does so the minute hand moves on.

One of the most famous clocks in the world is at Strasburg. The time is shown by a revolving globe; other parts show a calendar, the revolutions of the planets, and the phases of the moon; while a series of figures in chariots indicate the days of the week.

The first quarter of the hour is sounded by a child with a rattle, the half hour by a youth with an arrow, the quarter by a soldier with a sword, and the full hour by an old man with a crutch!

A procession of the Twelve Apostles moves slowly past the figure of Christ bowing as they move, while a cock on the top of a turret crows and flaps his wings. Finally, the figure of Christ makes the sign of the Cross.

Probably the most peculiar clock in the world is in Morocco, and is worked by flower pots.

Protruding through a wall are twelve wooden arms, the hour is denoted by the number of bare arms holding a flower pot. The flower pots are placed in position and subsequently removed by a man expressly engaged for that purpose.

THE PACT AT WORK

Nearly 350 women have been so far reported missing or abducted during the recent disturbances in East Bengal, according to information available here. These figures are based on complaints made by relatives, who have come over to West Bengal and do not include any complaint made by anyone, now residing in East Bengal.

Figures from many camps in West Bengal, where large numbers of refugees take shelter, are awaited as also from other States where refugees have been sent for rehabilitation.

All these reported cases have been referred by West Bengal to East Bengal Government for enquiry under the terms of Nehru Liaqat Agreement on Minorities, which specifically provides for Search Bureaus to be set up for recovery of abducted women and children.

It is reported that, excepting in or two cases, none of the reported missing or abducted women have been traced so far by East Bengal Government.

Complaints of missing or abducted women are still being received by West Bengal Government.

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	**ನಾಯುತ್ತ ಬಾಯುಯು**	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

(*Continued from page 2.*)

Glass Shells, Tungesten Filament, Capping Cement, Lead-in-Wire, Brass Caps, Mandril Wires, Molybdenum Wire, Glass Tubing and Rods, Gases, namely nitrogen and argon.

Out of this the only item that can be produced in India is Glass Shells, but here, too, the indigenous supply can only cater for the needs of three Indian factories. The balance of the requirements have to be imported.

Steps are now being taken to produce some of the other raw materials in India itself. For Example, Indian factories are now producidg Brass Caps. The future expansion of the lamp industry is tied up with the manufacture of a larger portion of the raw materials required by the industry.

Calcutta is the main centre of the lamp-making industry in India. There are many factors which have contributed to the concentration of electric bulb-making factories in this town, the chief of them being the proximity of the market and the fact that scientific research laboratories are at hand. There is a plentiful supply of skilled labour and both cheap electricity and gas are available. At present there are thirteen lamp factories in India, six of which are situated in Calcutta, one each in the United Provinces. Bangalore and Patna, three in Bombay and one in Madras.

Despite the increased production of lamps in India, a large part of the Indian demand is still met by imports from abroad. The following, post-war figures show the quantity of lamps imported annually:—

1939-40	...	12,805,830
1940 41	...	10,416,743
1941-42	...	10,528,840
1942-43	...	3,162,614
1943-44	...	1,267,854
1944-45	...	3,252,070
1945-46	...	10,239,803
1946 47	...	7,866,970
1947-48	...	13,364,622
1948-19	...	13,482,024

The main countries from which lamps are imported are the United Kingdom and the United States of America. An indication of the type of lamps imported from these two countries can be obtained from the following figures:—

Electric Glow Lamps, Gas Filled Lamps: Total imports, 1,584,387 in 1947-48, of which 1,122 733 came from the U.K, and 343 075 from America. In 1948-49, the total imports amounted to 2 268,803. of which 1 413 135 came from the United Ktngdom and 263,716 from the United States.

In the case of Vacuum Electric bulbs, the total quantity imported in 1947-48 amounted to 3,595,133, of which 1 216,277 came from the United Kingdom and 951,969 from the United States. In 1948-49 the total of such bulbs dropped to 1,947,238, with the U.K. supplying 950 019 and the U.S.A. 549,935.

In the case of electric bulbs for torches, a total of 14,099,953 were imported in 1947-48. None of these, however, came from the U.K, while the U.S.A, supplied 4 052 265. In 1948 49, out of a total of 26 611,609, the U.S.A. supplied 1,570,460.

The future expansion of the electric bulb manufacturing industry is tied up with the manufacture of a larger proportion of the raw materials required by the industry in India itself. Indian lamps have already built up a reputation of reliability, and the better firms produce a quality of bulb which compares with the best of foreign imported lamps.

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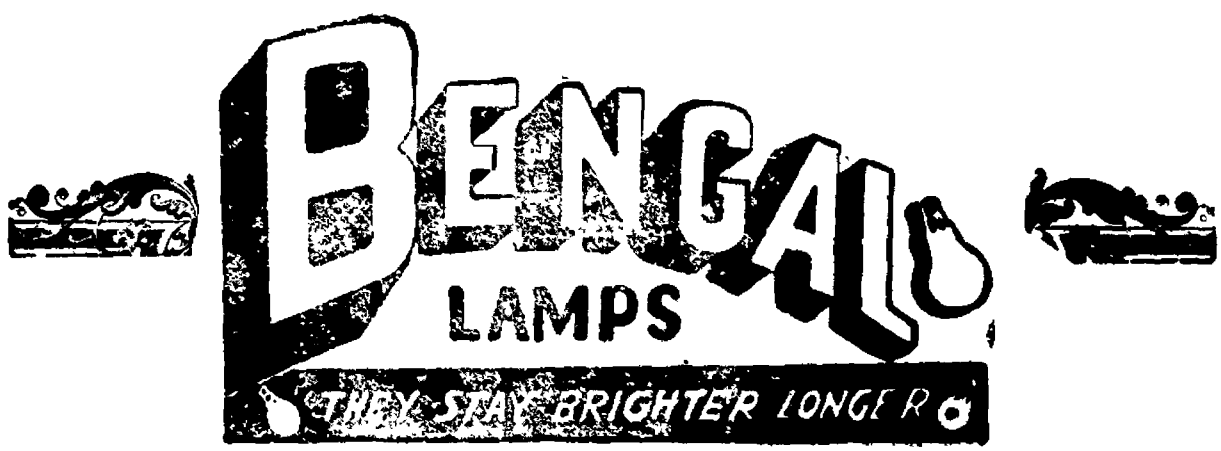

TECHNICAL TRAINING

The Regional Public Relations officer, Ministry of Labour, Government of India, writes—

"The Organisation and development of Technical training are undoubtedly a basic element in the execution of the economic development plans. A steady supply of trained workers therefore, is essential to step up industrial production, to expand existing industries and to undertake new ones. Technical and vocational training benefits the worker because it means better earning capacity; it benefits the Employers because trained and efficient labour means higher production at less cost; it benefits the State because it means National wealth through improved production of goods and services.

In pursuance of this, the Labour Ministry, Government of India, with the concurrence of State Governments, have sponsored a unified national Scheme for training technical personnel in about 30 technical and 20 vocational trades in about twenty training centres in the Southern zone. After completion of the course, the trainees will be trade tested by a Board of Examiners consisting of Industrialists and heads of departments. The national certificate of craftsmanship which would be awarded to successful trainees in this Scheme will meet a long felt want in that it would ensure a uniform standard of efficiency in the technicians trained in various parts of the Union and this would go a long way in securing employment not only in the Central and States Services but also in major and minor industries run by private employers.

Two types of training are available in this Scheme, (i) technical training in all important Engineering and building trades and (ii) vocational training in a number of selected cottage and small scale industries. The duration of the training in technical trades is two years and that in Vocational trades one year. One important feature of the Scheme is that it provides six months' apprenticeship training in technical trades.

The training is open to all classes of people. Candidates should ordinarily be between the ages of 18 and 25 and have studied generally up to two standards below the Matriculation, except for certain trades such as Draftsman, Surveyors, Radio Servicers, Instrument Mechanics, Stenography, etc. for which the minimum qualification is a pass in Matriculation. The candidates selected for training would be given (a) free training (b) a scholarship of Rs 25 per month to 50% of the selected trainees (c) free workshop-clothing once in every four months to those who work heavy moving machinery (d) free facilities for games, recreation and medical treatment (f) free accommodation wherever available. 12½% of the seats are reserved for scheduled castes.

The Government of India while sanctioning the scheme for a period of two years, in the first instance, have proposed to impart this training to 10,000 candidates in the Union. Out of this, the number allotted to Madras Region comprising the States of Madras, Mysore, Travancore-Cochin and Coorg is 2,000. About 350 candidates in Mysore State will be trained in two centres—at the Combined Training Centre, Jalahalli and at the Indian Institute of Science, Bangalore, in about twenty technical and vocational trades. It is now for the young men in the State to take full advantage of the Scheme.

THE PIG

"The pig, children, is a most useful animal," said the teacher. "We use its head for brawn, its legs for ham, its bristles for brushes. Now, what else do we use from the pig?"

"Please, miss," said one small child, "we use its name when we want to be rude."

"THE RATIONALIST."

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HIS AGE NOT TRUE?

Some people seem to be worried over Mr. Chief Justice P. Medappa's age. His date of birth as given to the Central College, Bangalore is 10-4-1893. But the date which he seems to have given to the High Court of Mysore is 10-4-1895.

Does it really amount to giving a false age with ulterior motives? After all one is as young as one feels. And after all giving one's age however false, does not amount to swearing to a false affidavit before a properly constituted authority, because there is neither affidavit nor swearing.

That is how it strikes us. But it is for the Advocate General to say whether it is an unobjectionable white lie, or an untruth with a criminal taint in it. We are however sure that the Advocate General will give a clean bill to his Chief.

Assuming that the retiring age of Judges is 60, if the latter date is true Mr. Medappa would hold office for 2 years longer drawing his Rs. 2000 a month or Rs. 4000 a month, *i. e.*, Rs. 48000 or Rs. 96000 from the public exchequer, and keep away for 2 years longer, somebody who may be coveting the Chief Justiceship, more deservedly or less deservedly.

Generally in practice men don't give false ages when entering Colleges. They sometimes do when entering service. If the date of birth was in 1895, Mr. Medappa would be 15 years old when joining the College in 1910 and be proud to say so. If instead he was 17 he would but say so, and he has said so.

Then he completed 57 on 10-4-1950, and the age for High Court Judges to retire in Mysore being 57, *he should have retired on that day.*

It does not matter to the "Rationalist" whether he is 55 or 57. The question is one for the States' Ministry to investigate and act upon. The public desire that like Ceasar's wife the High Court should be kept above the suspicion of untruth and chicanery.

It would be interesting to see how the President will determice in *this* case. *Editor.*

CHINESE TURKESTAN

The globe we live on boasts some queer and odd regions, one of which undoubtedly is Chinese Turkestan, an out-of-the-way part of Asia. The country is very dry, dry as dust. Only now and again there is a little rain and more often than not even that little means a calamity, for the houses and city walls which are built of clay, simply dissolve.

Once upon a time a cloud burst caused such a catastrophe: the City of Kesjgar entirely disappeared, never to rise again.

The soil the country is fertile and an extensive irrigation system, which is more than 1400 years old, provides the necessary moisture. Through canals the water is conducted to the land and at some spots as many as three gullies cross, built one on top of the other. Indeed an ingenious piece of engineering, bound to command the admiration and respect of the beholder.

The obstinacy of these quaint people is more than striking. This typical characteristic was even the cause why up to the second world war, they simply refused to take the dose of quinine as prescribed by the Committee of Experts on Malaria of the former League of Nations. For this reason there is a lot of misery in this country which could easily have been avoided had they but followed the advice of that Committee to take when attacked by a bout of malaria during from 5 to 7 days, a daily dose of from 15 to 20 grains of QUININE. In their report published in 1938 the Committee further recommends a daily dose of 6 grains of QUINIE, simply as a safe and effective prophylactic during the whole of the malaria season.

By courtesy of

Vaz Dias Agency-International,

Amsterdam, Holland

The Rationalist.

Monday 29-5-1950.

"STOTRA RATNA"

II

The author of "Stotra-Ratna" or "Jewel among hymns," Saint Yamuna, who lived a thousand years ago, holds a high place in the heirarchy of Sree-Vaishnavism. He was the preceptor of Ramanuja's preceptor, and his works were the source and inspiration of Ramanuja's philosophy. His interpretation of the Upanishadic saying "ಏಕಮೇವಾದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ", "The Creator is one, with no second," has been concurred with by so dogmatic a philosopher as Madhwacharya. Appayya Deekshit, that admirable Sanskrit man-of-letters, in his book on Alankaara or Poetics culls stanzas from "Stotra-Ratna" to exemplify certain points of literary beauty. Jagannatha Pandita Raja, author of "Rasa-gangadhara," another work on Poetics, has shown equal appreciation of Yamuna's literary excellence. Jeevagoswamin, exponent of the Chytanya faith in Bengal has adopted Yamuna's description of Jeevatma or the individual soul. And Ramakrishnananda, desciple of the Parambamsa of Bengal, in his Bengalee life of Ramanuja, recounts the life of Yamuna and gives the translation of "Stotra-Ratna."

We hear of Boewulf and Piers Plough-man among the earliest writings of English literature. A man like Yamuna in Great Britain would have become world-famous. We most of us don't even know of his existence. The loss however is ours, not his. A few stanzas from "Stotra-Ratna" may exemplify both his literary excellence and sublimity of devotion.

तत्वेनयस्य महिमार्णव शीकराणुदृशवयो न मातुमापि शर्वपितामहाद्यैः । कर्तुं तदीय महिमस्तुतिमुद्यताय मह्यं नमोस्तुकवये निरपत्रपाय ॥

ಶಕ್ತ್ಯೇನಯಸ್ಯಮಹಿಮಾರ್ಣವಶೀಕರಾಣುಶ್ಯಕ್ಯೋನಮಾತುಮುಪಿ
ಶರ್ವಪಿತಾಮಪಾದ್ಯೈಃ ।
ತತ್ಕುರ್ಂತದೀಯಮಹಿಮಸ್ತುತಿಮುದ್ಯತಾಯಮಹ್ಯಂ ನಮೋಸ್ತು
ಕವಯೇನಿರಪತ್ರಪಾಯ ॥

"To estimate and define the qualities of God is like counting the particles of water in the waves of the ocean. Even Brahma and Shankara are unable to do so. Then what must be my brazenness in attempting to put your merits into words."

यद्वाभमावधि यथामति वाप्यशक्तः स्तौम्येवमेव खलु तेपि सदास्तुवन्तः । वेदाश्चतुर्मुखमुखाश्च महार्णवान्तः कोमज्जतोरणु कुलाचलयोर्विशेषः ॥

ಯದ್ವಾಶ್ರಮಾವಧಿ ಯಥಾಮತಿ ವಾಪ್ಯಶಕ್ತಃ ಸ್ತೌಮ್ಯೇವಮೇವ
ಖಲುತೇಪಿ ಸದಾಸ್ತುವಂತಃ ।
ವೇದಾಶ್ಚತುರ್ಮುಖಮುಖಾಶ್ಚ ಮಹಾರ್ಣವಾಂತಃ ಕೋಮಜ್ಜತೋ
ರಣು ಕುಲಾಚಲಯೋರ್ವಿಶೇಷಃ ॥

"No doubt I shall fail either from exhaustion or from ignorance, just as the Vedas and Brahma have done. I shall be no worse than they. If a mountain and a pebble both sink in the sea, how is one better than the other?"

And here is a gem

नमो नमो वाङ्मनसातिभूमये नमो नमो वाङ्मनसैकभूमये । नमो नमोनन्त महाविभूतये नमो नमोनन्त दयैकसिन्धवे ॥

ನಮೊ ನಮೊ ವಾಙ್ಮನಸಾತಿಭೂಮಯೆ ನಮೊ ನಮೊ ವಾಙ್ಮನ
ಸೈಕ ಭೂಮಯೆ ।
ನಮೊ ನಮೋ ನಂತಮಹಾವಿಭೂತಯೆ. ನಮೊ ನಮೋ ನಂತ
ದಯೈಕ ಸಿಂಧವೆ ॥

"My God, you are beyond description by speech, beyond conception by thoughts. But both speech and thoughts have no goal other than you. You are the embodiment of immeasurable glory. You are a boundless ocean of mercy."

निरासकस्यापि नतावदुत्सहे महेशहातुं तवपाद पङ्कजं। कृपानिरस्तोपि शिशुस्स्तनन्धयो नजातु मातु श्चरणौजिहासति ॥

ನಿರಾಸಕಸ್ಯಾಪಿ ನತಾವದುತ್ಸಹೆ ಮಹೇಶಹಾತುಂ ತವಪಾದಪಂಕಜಂ।
ಕೃಪಾನಿರಸ್ತೋಪಿ ಶಿಶುಸ್ಸ್ತನಂಧಯೊ ನಜಾತುಮಾತುಶ್ಚರಣೌ
ಜಿಹಾಸತಿ ॥

"You may reject me, my Lord, as one unworthy; but I cannot forsake Your lotus-like feet. The mother may push away the suckling babe in anger, but piteously it crawls back again to the mother's feet."

तवामृतस्यन्दिनि पादपङ्कजे निवेशितात्मा कथमन्यदिच्छति। स्थितेरविन्दे मकरन्दनिर्भरे मधुव्रतो नेक्षुरकं हि वीक्षते ॥

ತವಾಮೃತಸ್ಯಂದಿನಿ ಪಾದಪಂಕಜೆ ನಿವೇಶಿತಾತ್ಮಕಥಮನ್ಯದಿಚ್ಛತಿ।
ಸ್ಥಿತೇರವಿಂದೆ ಮಕರಂದ ನಿರ್ಭರೆಮಧುವ್ರತೊ ನೇಕ್ಷುರಕಂಹಿ
ವೀಕ್ಷತೆ ॥

"Whoever that has placed his mind on Your gracious feet from which nectar oozes out, wants to think of anything else? What bee which is sucking honey from a full-charged lotus will leave it and go off to a desert flower?"

Or look at the majesty of this verse:

नदेहं नप्राणान् नचसुख मशेषाभि लषितं नचात्मानं नान्यत्किमपि तवशेषत्वविभवात् ॥ वहिर्भूतं नाथ क्षणमपि सहेयातुशतधा विनाशं तत्सत्यं मधुमथन विज्ञापनमिदं ॥

ನದೇಹಂ ನಪ್ರಾಣಾನ್ ನಚಸುಖಮಶೇಷಾಭಿಲಷಿತಂ ನಚಾತ್ಮಾನಂ
ನಾನ್ಯತ್ಕಿಮಪಿ ತವಶೇಷತ್ವ ವಿಭವಾತ್।
ಬಹಿರ್ಭೂತಂ ನಾಥಕ್ಷಣಮಪಿ ಸಹೇ ಯಾತುಶತಧಾವಿನಾಶಂ
ತತ್ಸತ್ಯಂ ಮಧುಮಥನ ವಿಜ್ಞಾಪನಮಿದಂ ॥

"My Lord, I declare to You humbly, my body, my life, all the happiness of the world that one could wish for, even my soul, and anything else in this world, I renounce once for all if they are not subservient to Your Divine purpose. Let them all be blown into ten thousand smithereens."

पितात्वं मातात्वं दयिततनयस्त्वं प्रियसुहृत्त्वमेवत्वं मित्रं गुरुरसि गतिश्चासि जगतां। त्वदीयस्त्वद्भृत्यस्तवपरिजन स्त्वद्गतिरहं प्रपन्नश्चैवं सत्यहमपि तवैवास्मिहि भरः ॥

ಪಿತಾತ್ವಂ ಮಾತಾತ್ವಂ ದಯಿತತನಯಸ್ತ್ವಂ ಪ್ರಿಯಸುಹೃತ್ತ್ವ
ಮೇವತ್ವಂಮಿತ್ರಂ ಗುರುರಸಿ ಗತಿಶ್ಚಾಸಿ ಜಗತಾಂ।
ತ್ವದೀಯಸ್ತ್ವದ್ಭೃತ್ಯಸ್ತವ ಪರಿಜನಸ್ತ್ವದ್ಗತಿರಹಂ ಪ್ರಪನ್ನ
ಶ್ಚೈವಂ ಸತ್ಯಹಮಪಿ ತವೈವಾಸ್ಮಿಹಿ ಭರಃ ॥

"You are the father, mother, beloved son, wellwisher, friend, teacher, and final refuge of all the world. I am Yours, Your servant, attender, slave, and one who has dedicated himself to You. As such I am Your charge, and object of Your care."

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः कृतघ्नो दुर्मानी स्मरपरवशो वञ्चनपरः। नृशंसः पापिष्ठः कथमहमितो दुःखजलनैरारादुत्तीर्णे स्तवपरिचरेयं चरणयोः ॥

ಅಮರ್ಯಾದಃ ಕ್ಷುದ್ರಶ್ಚಲಮತಿರಸೂಯಾ ಪ್ರಸವಭೂಃ ಕೃತಘ್ನೊ
ದುರ್ಮಾನೀ ಸ್ಮರಪರವಶೊ ವಂಚನಪರಃ।
ನೃಶಂಸ. ಪಾಪಿಷ್ಠಃ ಕಥಮಹಮಿತೋ ದುಃಖಜಲಧೇ ರಪಾರಾ
ದುತ್ತೀರ್ಣಸ್ತವಪಂಚರೇಯಂಚರಣಯೋಃ ॥

"Lord, I am ill-behaved, low, fickle, envious, ungrateful, conceited, lustful and deceitful. I may also be wicked, sinful, and unable to wade out of this ocean of mercy and engage myself in the worship of Your feet."

रघुवर यदभूस्त्वं तादृशो वायसस्य प्रणत इति दयालुर्यश्च चैद्यस्य कृष्णः। प्रतिभव मपराद्धुर्मुग्धसायुज्यदो भूः वदकिमपदमागस्तस्यतेस्ति क्षमायाः ॥

ರಘುವರ ಯದಭೂಸ್ತ್ವಂ ತಾದೃಶೊವಾಯಸಸ್ಯ ಪ್ರಣತ ಇತಿ
ದಯಾಳುರ್ಯಶ್ಚೈ ಚೈದ್ಯಸ್ಯಕೃಷ್ಣಃ।
ಪ್ರತಿಭವ ಮಪರಾದ್ಧು ರ್ಮುಗ್ಧಸಾಯುಜ್ಯದೋ ಭೂಃ ವದಕಿಮು
ಪದಮಾಗಸ್ತಸ್ಯತೇಸ್ತಿಕ್ಷಮಾಯಾಃ ॥

"Yet my lord, as Rama You forgave and gave protection to so foul an offender as Kakaasura, as Krishna You excused and showed mercy to so unforgivable an enemy as Shishupala. In every incarnation of Yours You have been bestowing Your grace on even vile offenders. What offence is there of mine that puts me beyond the reach of that grace?"

Perhaps there is no prayer in Greek or Latin, or English or Chinese, couched in better literary form or manifesting greater sublimity of devotion. Yamuna composed it 1000 years ago. A Sanskritist of such profundity as Ramanuja gulped it wholesale and brought it out in the shape of his "Gadya-Traya," or "Three Prose Hymns." Centuries later, Vedanta Desika whose own Sanskrit compositions are an orchestral symphony, sat to write a commentary for the great poem.

And today in the brochure before us two young scholars, S. S. Raghavachar, M.A., and Pandit Hemmige Desikacharya have brought it out for the delight of Kannada readers, with a clear prose translation by Sri Raghavachar, and pleasant verse rendering by Sri Desikacharya.

The authors deserve thanks for their commendable literary enterprise, and we are glad to record our warm appreciation of it.

Editor.

ಯಾಮುನಾಚಾರ್ಯ ವಿರಚಿತಂ "ಸ್ತೋತ್ರರತ್ನಂ"
ಮತ್ತು ಚತುಃಶ್ಲೋಕೀ. C-8-0
Published by S. S. RAGHAVACHAR, M. A.
Intermediate College, Kolar.

MARRIAGE

Chi H. K. SITARAM, son of Sri H. M. Krishnaswami, B.A. BT. Rtd. District Judge, Mysore, with Chi. Sow. LALITHA, daughter of Sri Mirle Nnjundiah, B.A.B.L., Advocate, Mysore, on 29-5-1950 at Viceroy Road, Mysore.

Chi S. SUBRAHMANYAM, brother of Sri S. Nagappa, Mokhthesar, Khangi Department, Palace, Mysore, with Chi. Sow. SAROJAMMA, daughter of Sri Gopalakrishniah, Begur, on 2-6-1950 at Begur, Gundlupet Tq.

Chi. B.K. RAMAPPA, son of Sri D. B. Krishnappa, and grandson of late Dharmaprakasa Rao Bahadur D. Banumiah, with Chi. Sow. SUSHILAMMA, daughter of Sri B. Doddanna on 29-5-50 at D. Banumiah's High School, Mysore.

JUSTICE RUN AMUCK

An elderly man of convivial habits, but also bookish, was hailed before the bar of justice in a small country town.

"Ye're charged with being intoxicatad and disorderly." snapped the majistrate. "Have you anything to say why sentence should not be passed?"

"Man's inhumanity to man makes countless thousands mourn,', began the prisoner, in a flight of oratory. "I am not so debased as Poe, so profligate as Byron, so ungrateful as Keats, so intemperate as Burns, so timid as Tennyson, so vulgar as Shakespeare, so—"

"That'll do, that'll do," interrupted the magistrate. "Seven days. And, officer, take down that list of names he mentioned and round 'em up. I think they 're as bad as he is."

PRESIDENT COOLIDGE

A subordinate once complained to President Coolidge that another official had told him to go to hell. Mr. Coolidge considered the matter heavily for a minute. He then said, "It's all right. You don't have to go."

HOW FILM-EARNINGS GO

For many years, a film star had been earning a colossal salary. The studio told him he would have to take a small cut.

"Heavens!" he whined. "I couldn't do that. What about the new car I bought today?"

"To-day?" said the boss 'What happened to the car you bought last week?"

"Oh, that." shrugged the star. "The ash-tray in it was full."

NEW USE FOR THERMOMETER

A man took his wife to the doctor. He was a simple fellow and had lived in the conntry all his life.

The doctor placed a thermometer in the wife's mouth. Just before he removed it, the man, who had watched spellbound, being unused to such silence on the part of his better half, blurted out, "Doctor, what will you take for that thing you put in her mouth?"

THE INSURANCE RACKET

"If the Government of Mysore Life Insurance Dept., can secure one and a half crores of rupees new business, every year from nine mall Districts of Mysore State at 15% to 20% xpense of the first year's premiums whyshould hese Indian Life Insurance Companies be llowed to spend 75% to 90% or the entire irst year premiums ? If their policy conditions ire superior, premium rates and scales of lividends compare favourably, naturally they nust be able to sell their Policies at a reduced atio of expense.

Life Insurance business in India had its origin from the foreigners who, while exploiting the people use a 'Surgeon's Knife' but he Indian Life Insurance Companies, while exploiting the people, use a 'Butcher's Knife'! They chop, chop and chop which is a very painful affair.

Foreign Insurance Companies while exploiting the people, retain a sense of proportion. Their Home rates of premiums are much cheaper, policy conditions are much superior and liberal, settlement of Claims are very prompt and graceful and they do a bit of nation-building activities also in their own countries.

We are told that India is the poorest country in the World but the Indian Policy-holders pay the highest rates of premiums. Nowhere in the World are the premium rates so high as it is in India and the reasons advanced by our Actuaries (Insurance Pandits) are that India is a tropical Country, people are short lived and that the death mortality is very high and so on, as if India is the worst part of the World for the human beings to live in."

P. A. Rao.

SETH DALMIA

Seth Ramkrishna Dalmia, in a statement lately, expressed his desire to dedicate the rest of his life to the cause of the country. "An inner call has inspired me to undertake this mission," he said.

Seth Dalmia expressed his determination to take the lead at this critical hour of the country and to raise his voice to remind the public and the Government of their duties. He was taking this step, he added, though "well-wishers have advised me to refrain from taking this step owing to my heavy stakes in business."

"I feel I will be failing in my duty," Seth Dalmia said, "if I do not pay my debt to the country where I was born. I would prefer to be crushed which I should consider my victory, than be wholly occupied with worldly commitments and thus evade fulfilling my duty towards the starving brethern of a country whose number is larger than anywhere in the world except in China.'

Seth Dalmia said that it was high time that "the rulers realise their responsibility towards the suffering humanity of India."

"We witness in the country misery, starvation, the poor and the middle classes in the throes of abject poverty, and the refugees suffering the pangs of slow death, while the wealthy at the top are piling up money,', he added.

He deplored that blackmarket was "flourishing,' in the country and that the Gandhian ideals were being "completely forgotten by the people."

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಂಡುಹೆಣ್ಣು ಸಮಾನರು	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1935-38, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

" Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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LIFE IN DELHI

A Mysorean at Delhi writes;

"Rarely had I understood the life of a busy man in the metropolis, till now. As I look around, I see multitudes of men and women always busy, hurrying somewhere, and surely arriving nowhere! In New Delhi, specially in Connaught Place you see one of the most artificial races of mankind. Clothed in sophisticated profundity they have debarred the idea of simplicity and with it all human touch of life. Now you see a Limousine with the Ambassador from America, now a Consul from Timbuctoo, and there a local minister aping them. For one that has an income less than a 1000/-, it is not the place. No one seems even to notice you. But outside, in the extensions and in old Delhi, you have teeming millions living under trees, under drains, inside culverts on the pavements, anywhere you can put off the wind and rain. As I look at these refugees herded together, I am reminded of the concentration camps, with this difference, that these are a little more dirty. They eat all sorts of things going by the name of food, rarely without a swarm of m'quitoes around them; drink all liquids of all colours going by the name of drinks, rarely without strong particles in suspension; and wear rags. Well, look at the two pictures. If you want to acclimatise with the one, the other creates a jar on the sight and rebels. Toned between the two extremes the plight of the middle class man (less than 1000/- p m.) is rarely worthy of envy. Rarely have I met a man of decent official address boasting himself in possession of a good house. Rarely have I seen a house (other than the M.P.'S) with less than half a dozen families.

Under such conditions if men live without contagions it is only God's grace. So far about life here."

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"The Policy conditions of our Indian Life Insurance Companies are so designed that it should benefit the Companies themselves more than the Policy-holders to whom they are offered for the monies paid by them.

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An Insurance expert—an American Officer of the Sun Life Assurance Company of Canada —once said, "If you can guarantee that you will live a specified number of years and can make a systematic saving, we, Life Insurance Companies will have nothing to offer you."

If 'guarantee to live' and the 'systematic saving' are the two fundamental bases of Life Insurance, I say the former is unoriental while the latter is the worst form of an arrangement of a policy with an Insurance Company.

No son in India wants to speculate on the life of his father and to benefit from his death, and again no wife in India wants to speculate on the life of her husband and to benefit out of his death."

P. A. Rao.

LEARNING

Actually, you're never too old to learn, Columbia University psychologists have established that while the most efficient age for learning is between 14 and 25, thereafter, your ability to absorb new information decreases only 1% per year. At 45, you're still able to learn more than you could before the age of 14. Even at 65, you still can absorb knowledge half as fast as you could when you were 25.

Dr. PATEL ON RELIGION AND DEMOCRACY

"When I heard some of the people of the State saying for the first time," Hinduism in danger "then I feared whether Hindus had disappeared from here.

"There was one Hindu who made reputation for India all over the world. That was Gandhiji. And yet it was a Hindu who killed him. Is that Hinduism? Do you preserve Hinduism by that method? How many castes, creeds and how many sub-castes there are in Hindus? Even amongst Christians, are they one? How many castes and sub-castes there are among them? Let us follow our own religion and if we follow it properly, then nothing is in danger. Let us live as decent men—either Christians, Hindus, Muslims, Sikhs or parsees. No religion prospers which is based on intolerance. Those days are gone. No nation prospers unless that nation has a character.

"Hinduism can never be in danger in India. We are a vast majority. But even without majority, have we not produced men of religion in the past? In the past we have spread the culture all over India. Shankaracharya was one of them. When he died, how young he was. But he did not raise the cry of Hinduism in danger. Religion is a matter between man and his Maker.

"Everyone must discharge his duty as a citizen."

The Sardar deprecated the idea of forming new parties. He said it was a very dangerous game. "After all we want to serve our own people. Therefore, if you find your Ministry is going astray, go to them, speak to them, but try them. If you like, you can change them We have got in the Centre power of control, superintendence, direction and guidance. We knew there was a lot of resentment by the Ministers from Cochin, Travancore and Mysore, to this, but we have kept those powers in their own interest and for their own safety. If the Central Government is to interfere in the working of the Ministry, to that extent they are discredited. Therefore, you must be the guardian of your Ministry and after all they are your servants. You have selected them and you have the choice to remove them.

But people who change their Ministry everyday, do not know the art of democracy. If you change the Ministry thinking that one would be better than the other, you have to make sure that you are not falling from the frying pan to the fire.'

Sardar Patel said he had, however, no objections to parties being formed on regular and decent lines and on a good programme. "I must tell you that I see no signs at present of good parties being formed. People are anxious to form parties for the sake of parties. Some people say that since there is no opposition democracy cannot succeed and so they must organise an opposition.

The Sardar declared: "Let me tell you that when the Congress steam-roller begins to function in the ensuing elections there will be levelling down of parties. We want one strong Centre and the Provinces to function in peace and harmony for a few years", said Deputy Prime Minister Patel at Ernakulam.

We wonder how many sensible people can agree with Deputy Prime and Home Minister Dr. Patel's rambling disquisition on democracy.

Ed.

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DEMOCRACY

English political thinkers are rather concerned over the type of "Democracy" that has risen up in Eastern Europe, and the contemptuous references by its authors to the evolved democracy of Western Europe and America. The "Communistic democracy" that prevails in Russia, and in the Russian controlled portions of Europe, calls the western type "imperialistic", obviously wishing to make the world believe that it itself is not imperialistic.

The truth would seem to be otherwise. The other nations took centuries to become imperialistic, whereas Russia within ten years has quietly over-mastered country after country like an inexorable lava flood. If Latvia, Estonia, Mongolia, Poland, Hungary, Czechoslovakia, Romania, Bulgaria, Jugoslavia, China, and Eastern Germany do not cry out aloud the imperialistic aim of Russia for making Stalin the Great greater than Peter the Great, they must be pretty dumb, and the world at large must be pretty deaf.

And it irks British politicians that, while Britain by stress of circumstances is shedding its imperialism, the imperialistic communists should be dubbing it still as imperialistic.

And the new born giant, the democracy of India, is a hotch-potch in which individual welfare is lost in a maze of words, in which a man may be "shot dead as a Communist," locked up under "preventive detention" if he belongs to another party, can be starved *ad infinitum*, and dispossessed without reparation.

Democracy is the opposite of one man or few men wielding the power of the State Under it the people should be free to choose their representatives, free to express their considered wishes on public matters, and the men in power should conduct themselves in accordance with those wishes.

The individual will should not dominate the State whether he is a man in the street or the Prime Minister. The individual will should be subordinate to the group will The assumption is that it would cause the least harm to the State, and procure greater welfare to the public than under any other type of Government. The further assumption that it will convert the earth into heaven is foolish. The earth will not become heaven just as a black dog will not become a white dog.

Where a people are God-fearing, unselfish and public-spirited, political democracy is not so important a problem. But where politicians are selfish, inefficient, God-less, and unscrupulous, as they are today everywhere democracy becomes a matter of grave concern It is so in India as elsewhere.

It may therefore be of interest to refer to thinkers who have written on the subject recently, Professor C. E. M. Joad, the academic Labourite, and Ivor Brown, the liberal writer.

Both Mr. Ivor Brown and Prof. Joad agree that the democratic idea draws and must continue to draw its primary inspiration from the belief in the importance of the individual. In a list of the principles of democracy, Joad puts it as principle number one expressed in these words: "That the individual is an 'end in himself' and that the State is a means and only a means to his well-being.'

But how can this be achieved? Only by system of government in which the governed—that is the people—have an active and continuing part.

It is, says Joad, only the wearer who knows where the shoe pinches, and individual citizens must, therefore, through their chosen representatives decide what laws should be made and how the community should be run. Dealing with this point, which is of course one of the vital cardinal points in the democratic conception, Mr. Ivor Brown draws an important, and at the present time extremely topical, distinction between government according to public opinion and government by the people.

All Government, as Mr. Ivor Brown points out, even that of an autocratic and totalitarian character, has to take account of public opinion. Indeed, the more totalitarian a Government is the more it is likely to devote itself to the deliberate forming of public opinion in order that it may then claim to be democratic, because this created public opinion acquiesces in its policies. But the true criterion of a democracy is not that it takes into account the opinions of the governed, which all forms of administration must to some extent do, but that the governed pass from acquiescence to volition, and determine for themselves what in a non-democratic system others determine for them. They must themselves control the instruments of Government.

To do so they must, as both these waiters rightly emphasise, have absolute freedom to think, say, read and write what they please, to criticise the Government of the day, and to form political parties which are opposed to it and openly offer themselves as alternatives to it.

Political power to the people means division of power among the people. This in turn requires that, in order to be genuine, democracy must be based on the doctrine of equality. But what, in policical terms, does this doctrine mean?

Mr. Ivor Brown answers that it does not, of course, mean that everyone is alike, or even that everyone is born with a certain number of natural, inalienable rights (although the framers of that great democratic document, the American declaration of independence, would not have agreed with him on this latter point). What it means in practical political terms he points out, is that in the division of power and happiness at which democracy aims "each must count for one, and no one for more than one", because that is the only working method.

Finally, both authors rightly emphasise that one of the basic principles of democracy is that the body that makes the laws, the legislature, should be separate from the body that administers them, the judiciary—that, in other words judges and magistrates should be non-political, that no man should be subject to arrest save for an offence prescribed by the law, that, if arrested he should not be held in prison without trial, and that when tried he should be judged by an independent.

In a world which has seen the power of the secret police and the political trial developed to extremes, which would have seemed impossible when "The Meaning of Democracy" was first published, no principle of democracy needs more firmly restating than this.

The word "democracy" means that power should rest with the people. It can only do so if the people have the political power to control the Government and to replace if it does not carry out the will of the majority, and if all men know that the administration of the law will safeguard them from injustice however powerful its instruments may be.

That is democracy as envisaged by western thinkers who have been working it. How little of that we have in India must be obvious to most of our readers.

Editor

YOUTH IN BUSINESS

Last year, a United States company manufactured a new type of fire alarm that was so effective that insurance rates on homes using the product were reduced. Sales and profits increased, and the stockholders received substantial dividends on their investments, the magazine 'Modern Industry' reports. The unusual feature of this enterprise is that the officers, board of directors, employees, and most of the stockholders are secondary school students!

Their company is one of the approximately 1,400 business enterprises for young people that are sponsored by Junior Achievement, Incorporated. This private, nonprofit organisation was established in 1926 by leaders in business, education, and labour to supplement formal business education with practical experience. Members of this group encourage boys and girls to organise and operate companies that duplicate, on a miniature scale, the activities of regular business enterprises. Officials of the sponsoring firms serve as advisers.

About 5,000 firms are now sponsoring Junior Achievement projects in 20 States of the United States. Jewellery, paper products, and plastics are among the items being produced by these youthful manufacturers.

These young business men and women work in after-school hours. They decide on the type of product to be manufactured, elect their own company officers, set wage-scales and production schedules, and sell stock at 50 cents a share with limit of five shares to any one person. They act as sales personnel and keep regular financial records.

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ಬೆಲೆ ೦—೧೨—೦

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ಬೆಲೆ ೦—೬—೦

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FUNDAMENTAL RIGHTS

Dr. Ambedkar, the law Minister, speaking recently on the Fundamental Rights in the Constitution, said there were moments when he thought the future of democracy in India was very dark. But he did not want to say that he had not other moments, when he felt that if all of them put their shoulders together and pledged themselves to "constitutional morality", they should be able to build up a regular party system in which there could be liberty, equality and fraternity.

Dr. Ambedkar answered a number of questions relating to the fundamental rights embodied in the new constitution of India. It was wrong to suppose that fundamental rights conferred absolute rights on the citizens. They had certain limitations on fundamental rights, which were necessary for the safety of the State. While they drafted the constitution they took care to see that individual liberty was not unduly affected by limitations on fundamental rights.

The best guarantee of fundamental rights was to have a good opposition in Parliament in which case the Government was found to behave properly.

The second safeguard, Dr. Ambedkar said, was legal, for instance, he said, a Minister acted on reports submitted by the C.I.D. in arresting and keeping a person under preventive detention. The question that arose was were the reports of the C.I.D genuine or were they cooked. That was a difficult question to solve.

"I should have thought that legal ingenuity ought to be able to find some way of imposing some restrictions or some limitations upon the power of the Minister to act upon such reports so that there will be a third party to see that there is enough ground for taking executive action and that there is sound semblance of genuineness in the reports submitted," he said.

If that was done, Dr. Ambedkar thought, then the Supreme Court was there as another safeguard.

Dr Ambedkar pointed out that India was now in a transitional stage. When the U.S.A. framed its constitution and incorporated the fundamental rights therein, its people did not know what the nature, scope and limitations of those rights were. It was only after a long course of judicial decisions of the Supreme Court that the difficulties were settled, and that the nature, scope and limitations of fundamental rights were all laid down. Similarly, Dr. Ambedkar was sure that after a period of five or ten years people in India would know their fundamental rights and what their constitution ment for them.

Replying to a question why adult franchise was introduced in India all on a sudden and not gradually, Dr Ambedkar said he thought the Party in power was so much committed to the principle of adult suffrage that notwithstanding the fact that towards the end they began to feel somewhat doubtful about its utility, they could not go back on it.

Personally, Dr. Ambedkar said, he was not at all afraid of adult franchise. He claimed he was one of the few people who were very much in touch with the masses and he felt certain that there was no fear of adult suffrage being misunderstood or misrepresented in any way. The only difficulty he felt about adult suffrage was the capacity of the attenuated official machinery to carry out the entire polling of this vast mass of voters in the country. The only way by which that difficulty could be solved, in his judgment, was not to have all elections in all the constituencies in one day, but to spread them over a few days to enable the machinery to function efficiently.

(*Continued on page 6*).

"THE RATIONALIST."

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WOMEN AND SOCIETY

"Equality" for women brings disruptive forces to bear on the family, Lord Justice Denning, chairman of the Denning Committee on matrimonial causes, told the British National Marriage Guidance Council.

He said that, of all women's tasks, the chief was to maintain a sound and healthy family life in the land.

If the social consequences of the emancipation of women should lead, as they did in ancient Rome, to the break up of family life, it would be a great disaster.

When women were independent and able to earn their own living, they were not so disposed to put up with the monotony and drudgery of housework, but sought the greater interest of the world outside. This was not a bad thing in itself, but when mothers went out to work and left their young children to the care of others, or sent them to nursery schools, it did not strengthen the bond between mother and child, and might tend to weaken it.

When a wife took up work, which threw her much into the company of another man, she might run into a temptation which she could not meet at home.

It was not perhaps a mere coincidence that, with the emancipation of women, there had come a great rise in the number of divorces!

NOT SO IGNORANT

A man took his daughter on a trip to London They went to one of those plays that made father blush a bit.

"I'm sorry, Dorothy, that I brought you here," he said. "This is hardly a play for a girl of your age."

"Oh that's all right, Dad It'll probably liven up a bit before the end."

BANKER'S REFERENCE

"Could you let me have a banker's reference, Sir?" said the house-agent, negotiating a sale. "Just a formality, you know.'

"I could." replied the client, "but it would only distress you!"

KING GUSTAV'S AMBITION

Erling Eidem, primate of the Swedish Lutheran Church, recently resigned. He had tried to resign from his post some years ago. He went to King Gustav and confessed that he did not feel cut out to be an archbishop—he found himself longing to go back to being a parish minister. "Your Majesty" he said, "there is a village on a lovely little island off the coast of Sweeden"—and he named it—"and there is one church in that village. More than anything else, I would like to be appointed the Minister of that little church."

They sat in silence for a while, the very old king and the middle-aged prelate. Then King Gustav spoke gently: "I know that island and that village. It is a beautiful, quiet place. And I'm going to tell you someting. For years and years I've wanted to be the postmaster on that island."

GENERAL ROMULO'S SPEECHES

Asked at a recent gathering what sort of speech he intended to make, General Carlos Romulo, president of the United Nations General Assembly during its late-1949 session, said: "I have two types. My Mother Hubbard speech is like the garment—it covers everything and touches nothing Then there's my French-bathing-suit speech—it covers only the essential points."

ELECTIONS

Dr. Rajkumar, styled the foreign Secretary of the Congress, says: "I am now quite familiar with the problem of French India after my four visits to these settlements and elaborate discussions with all concerned. I have definitely come to the conclusion that no fair referendum is possible under the existing conditions.',

We suppose Dr. Rajkumar thinks that a fair referendum is possible in India under present conditions! Why do we have so many humbugs in public life? Ed.

The Rationalist.
Monday 12-6-1950.

THE MELKOTE AND NANJANGUD TEMPLES

Temples are the ribs and emblems of Hinduism. Man wants two authorities to keep him in the right, the authority of the king, and the authority of God. The palace houses the one, the temple houses the other. Therefore men have bestowed all their art, ingenuity, and love on the latter. Kings have built their palaces as they liked. But both kings and people have built their temples out of their very best. The St Paul's at London, the Rheims Cathedral in France, St. Peter's at Rome, the Mosque at Cairo, the Shrine at Jerusalem, the Kutb Minar at Delhi, Shwedagan Pagoda at Rangoon, the temples at Tirupathi, Madura, Rameswaram, are not inanimate structures, but crystallised embodiments of man's devotion.

Man wants them, unless there is something wrong with his head or his heart. Men who have lost their balance, men who are victims of political insanity, might disown them, or destroy them. But temples are like souls: they get reborn again, in one form or another.

The temple of Somnath was destroyed by Gazni Mahmood 900 years ago. It is now rising again by the inspired wish of the Deputy Prime Minister of the Secular State, who has collected Rs. 75 lakhs of untainted money for the purpose. Is it just a lordly gesture of Dr. Patel, or is it due to the potency of the original consecration of the temple still effective after a thousand years? We think Dr. Patel is only an instrument of the mantric potency of the original consecrators which impels its rebirth after all this time.

That is how also the temple of Sree Narayana at Melkote must have been revived by,—not a Deputy Prime Minister,—but a refugee saint and philosopher, Ramanuja, in the 11th century. That it has lasted 900 years is evidence of the spiritual force which he instilled into it at the start. He built a sacred fire which has kept aglow for 900 years!

Which of our institutions bombastically planned today will remain for 900 years, can any one say? The best of us think like fools, and behave like mad men!

Ramanuja rebuilt the Melkote Temple in 1090. He appointed various classes of functionaries, Archakas, Parichaarakas, Sthaneekas, Adhyapakas, Sreepaadatangis and others, whose descendants still hold the offices and discharge the duties gladly. He established a Mutt, the Yatiraj Mutt, whose Swamy was to supervise the affairs of the temple. And as a further inspiration to good conduct, a bronze image of himself was left behind in a niche in the temple.

(To be continued) *Editor.*

SANSKRIT WISDOM

ವಾಂಛಾಸಜ್ಜನಸಂಗತೌ ಪರಗುಣೇಪ್ರೀತಿರ್ಗುರೌನಮ್ರತಾ
ವಿದ್ಯಾಯಾಂ ವ್ಯಸನಂಸ್ವಯೋಷಿತಿರತಿರ್ಲೋಕಾಪವಾದಾದ್ಭಯಂ ।
ಭಕ್ತಿಶ್ಚಾಕ್ಷಿಣಿ ಶಕ್ತಿರಾತ್ಮದಮನೇಸಂಸರ್ಗಮುಕ್ತಿಃಖಲೇಷ್ವೇತೇ
ಯೇಸುವಸನ್ತಿನಿರ್ಮಲಗುಣಾಸ್ತೇಭ್ಯೋಮಹದ್ಭ್ಯೋನಮಃ ॥

Desire to associate with good men, delight in the merits of others, humility in the presence of elders, eagerness in the acquisition of learning, faithfulness to one's own wife, fear of public criticism, devotion to God, capacity to control one's senses, and freedom from contact with the wicked, to the illustrious men who possess these pure qualties I bow in reverence !

ವಿಪದಿಧೈರ್ಯಮಥಾಭ್ಯುದಯೇಕ್ಷಮಾಸದಸಿವಾಕ್ಪಟುತಾಯುಧಿ
ವಿಕ್ರಮಃ ।
ಯಶಸಿಚಾಭಿರತಿರ್ವ್ಯಸನಂ ಶ್ರುತೌ ಪ್ರಕೃತಿಸಿದ್ಧಮಿದಂಹಿ
ಮಹಾತ್ಮನಾಂ ॥

Courage in the midst of calamity, patience in prosperity, eloquence in public assemblies, valour on the battle-field, desire to earn a good name, and earnest devotion to the Sruti as means of higher knowledge, these are inherent qualities of great men.

ಕರೌ ಕ್ಷ್ಮಾಭೃತ್ಸ್ವಾಮ್ಯಗತ್ಯೈವ ಗುರುಪಾದಪ್ರಣಯಿತಾವಮುಪೈಷತ್ಯಾವಾಣೀ
ವಿಜಯಿಭುಜಯೋರ್ಯೋರ್ಯಮತುಲಂ ।
ಹೃದಿಸ್ವಚ್ಛಾವೃತ್ತಿಶ್ರುತಮಧಿಗತಂಚಶ್ರವಣಯೋಃ ವಿನಾಪ್ಯೈಶ್ವರ್ಯೇಣ
ಪ್ರಕೃತಿಮಹತಾಂಮಂಡನಮಿದಂ ॥

The hand always ready to give praise-worthily, the head ready to bow reverently to elders, the mouth always speaking the truth, the arms possessed of victorious and matchless strength, the heart clear and pure, the ears the medium of acquiring divine knowledge, these adorn high-souled men even without wealth.

ಸಂಪತ್ಸುಮಹತಾಂಚಿತ್ತಂ ಭವೇದುತ್ಪಲಕೋಮಲಂ ।
ಆಪತ್ಸುಚಮಹಾಶೈಲಶಿಲಾಸಂಘಾತಕರ್ಕಶಂ ॥

In prosperity the heart of the great becomes lovely as the blooming lotus. In calamity it becomes hard as the granite boulder of the hill-top.

ಪರೋಪಕಾರಾಯಫಲಂತಿವೃಕ್ಷಾಃ ಪರೋಪಕಾರಾಯವಹಂತಿ
ನದ್ಯಃ ।
ಪರೋಪಕಾರಾಯದುಹಂತಿಗಾವಃ ಪರೋಪಕಾರಾರ್ಥಮಿದಂ
ಶರೀರಂ ॥

The trees bear fruit for the sake of others. The rivers flow for the good of others. The cows offer milk for the sustenance others. Should the human body alone not be for the good of others ?

G. R. JOSYER.

(*Continued from page 2.*)

Answering a question whether at a meeting of the Hyderabad Scheduled Castes Federation Working Committee yesterday at which Dr. Ambedkar was reported to have been present, it was decided to give an ultimatum to Caste Hindus that if they did not stop harassing the Scheduled Castes and recognise their rights, the Scheduled Castes would take the matter to the U N. Dr. Ambedkar said there was no agenda for the meeting and no resolutions were passed.

He however added that it was always open to any section of People in any country to go to the Human Rights Commission if it felt itself oppressed.

Replying to another question, D.. Ambedkar said the problem of untouchability in India was assuming an economic aspect now which formerly it din not. He supposed that the lot of untouchables in the country was better now than was the case five or six years ago, but they might have progressed better and quicker if certain impediments were not on their way.

Dr. Ambedkar was asked why it was not possible to have a common civil code for all communities inhabiting India, like the Hindus, Muslims, Christians, Parsis. etc,

Dr. Ambedkar said it was not so easy to produce a civil code applicable to all in this country irrespective of caste or religion. Obviously it was quite clear they could not import principles of justice from some country outside India *de novo*. They did not have a clean slate. They should take the Hindu Law, the Muslim Law, the laws governing Christians and other communities and other acts and find out a common denominator. They could then go to every community and try to tell them to accept the common denominator in the interests of uniformity of law. But first of all they should know their own law and what it was. For instance, the Hindu Law, Dr. Ambedkar said, was a "jungle". It must be codified so that people might have an idea about laws governing them before they could consider having a common code!

So fundamental rights in India are imaginary rights. Ed.

Dr. NEHRU ON YOUTH

Prime Minister Nehru lately declared that children should not be punished whatever crime they committed, but should be considerately dealt with and reformed. "Even if a child were to commit every offence cognisable under the Indian Penal Code, he should not be punished for it.

He said it was the moral duty of citizens in every city to see that no children suffered for want of proper care and roamed the streets wasting their lives. Their endeavour should be to make these children good citizens.

* * *

George King, aged 16, is awaiting trial at Knoxville, Tennessee, charged with murdering another 16-year-old boy "just for curiosity."

King one of a party of youths, had drunk several bottles of beer. Their car was hailed by a party of hitch-hikers who wanted a lift. King got out of the car holding a pistol and asked what they meant by "hollering" at them.

Then, shouting, "I am going to shoot you, just for curiosity," he got back into his car. As the car passed the hitch-hikers one of them fell shot dead!

CHURCHILL AND MAKER

Friends of Winston Churchill, on the eve of his 75th birthday, recalled a recent Churchillism: "I am ready to meet my Maker. Whether my Maker is prepared for the great ordeal of meeting me is another matter."

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

ಮುಂ ರಾ ಜ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಂ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ಬೇಕೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೆರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಡಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುಂ ಜ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೈಗೆತ್ತಿಕೊಂಡ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ದೊಡಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—

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IT NEVER RAINS BUT IT POURS

This trite though true saying is not only applicable to ourselves but also to world events. Everybody will surely agree, that war can only be regarded as a calamity. Neither good fortune, nor prosperity are usually found in the train of the Red Planet. Only disaster and misery remain perceptible, even years after a world war. It is especially after a war, that people are susceptible to every kind of illness, which is even prone to turn into an epidemic. Owing to the many privations consequent on war, people, as a rule, have but little resistance.

After the Napoleonic—and after Germany's 30 years' war, epidamics of pestilence, smallpox and cholera were prevalent. After the 1914 1918 war, the so called Spanish influenza raged throughout Europe, whilst in 1945, Italian influenza spread its tentacles.

Not only war, however, brings epidamics in its wake. Every country with cold, damp winters seasonably suffers from a more or less serious epidemic and above all from the common cold with all its disagreeable complications. Fortunately there are remedies to combat this evil. QUININE especially is the great benefactor of mankind. This remedy, especially when combined with Vitamin C (which our body needs so badly, precisely when infected with the virus) is the harmless and safe remedy against colds and moreover prevents complications, because the resistance of the body is enhanced.

In the days of the Napoleonic wars nothing much could be done to prevent the spreading of epidemics but in our time, thanks to modern therapy, it is fortunately but seldom that we need speak of an alarming epidemic.

By courtesy of
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Amsterdam, Holland.

EMPTY HANDS

Occupation Security officers in Japan are alarmed at the increasing popularity among young Japanese of "Empty Hands", the art of using hands, feet, knees and elbows in combat, and probably the most murderous of all sports.

The Japs call it *Karate*. Most Allied Commandoes learned something about the technipue during the war. It was invented in Okinawa, when the natives were forbidden by their Japanese masters to carry weapons of any sort, and now, for the same reason, the Japs are developing the technique themselves.

Students in universities can be seen any day systematically pounding their fists against the trunks of trees, or wooden and cement posts. Beginners swathe their hands in bandages or wear light gloves, but the advanced learner scorns such protection. After proper toughening, a *karate* man can break a bamboo pole four inches in diameter, or shatter a roofing tile with one balanced blow of the side of his hand!

Authorities estimate that at least 50,000 Japanese youths, some of them girls, are systematically practising the sport of Empty Hands. A Formosan expert, Tsai Chang Keng, has pointed out that Empty Hands is not a truly democratic sport. "It has no rules," he explains, smiling. "But no matter—it is bad for an art to have rules. Rules restrict the true artist. Besides, boxing gloves spoil the blow. The *karate* man likes to feel and hear the crunch!"

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ನಾಯಕ್ಕರ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

MYSORE DT. AUTOMOBILE ASSOCIATION

A meeting of the Mysore District Automobile Association was held on the 12th inst. under the Chairmanship of the President, Mr G. R. Josyer, M.A., F.R.E.S., to consider the invitation received from Bangalore to attend and contribute liberally for the third Mysore State Conference of Bus-owners to be held in Bangalore on the 14th and 15th.

Messrs. Bhogi Mallaiya and C Basavaraja Urs took strong exception to the Conference being held without cousultation or proper arrangements, without rendering accounts of the last Conference, and without carrying into effect the decisions of previous Conferences. Messrs. C D Narayan Rao, S Sangiah, K. V Muniswami Setty and the Chairman explained that whatever may be the shortcomings, since the Minister concerned was opening the Conference and might make a declaration of Government policy about nationalisation, members might attend the Conference. It was decided accordingly.

Messrs. Venkatanagappa Setty, K V Muniswami Setty, and C. Basavaraja Urs brought to the notice of the meeting that the employees were daily getting more and more out of hand, defiant and insubordinate, that they were declining to give proper accounts, and were recklessly causing damage to vehicles, and refusing to obey instructions.

The matter was deferred for further consideration. With a vote of thanks to the Chair the meeting terminated.

THE INSURANCE LEAGUE

At a meeting of the Executive Council of the All-India Insurance Policy-Holders' & Workers' League, held on the 8th instant under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., the following resolutions were unanimously passed for being conveyed to the Govt. of India :—

1. The Executive Council of the All-India Insurance Policy holders' & Workers' League strongly expresses its disapproval of the action of the Mysore Govt. Insurance Dept. in re-insuring Motor Vehicles covered by them with a private firm. In the opinion of the League, such re-insurance is not only unnecessary but also bad in principle. It is hoped that there will be no further re-insurance of Motor Vehicles by the Mysore Govt.

2. The League regrets that its previous resolution dated 31-3-1950 requesting the Central Govt. to publish the number of Policies issued under the compulsory Motor Vehicles Act, the amounts collected, and the claims paid, year by year, by each company, had no affect on the Central Govt. In the considered opinion of the League, the compulsory Motor Vehicles Act is an unnecessary and unwanted imposition on the public and therefore strongly recommends the Central Govt. to repeal the same Act forthwith.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with **Tamil and English Translations**, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

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The Rationalist.

Monday 19-6-1950.

THE MELKOTE AND NANJANGUD TEMPLES

II

Unlike the religious houses of other communities the Indian temple is not a mere structure. It is a symbolical edifice, we said.

In the words of a European observer, Colonel Yeatts Brown, in his "*Bengal Lancer*," "Everything connected with the worship of Jagannath is by avenues corresponding to man's life in the exterior and interior worlds. First there are the snares of the senses, portrayed by paintings and sculptures which your missionaries describe as of 'appalling indecency.' Until a man is master of his gross body he cannot see God-head."

"But remember that we are only at the exterior threshold of the Divinity, symbolised by an earless, legless block of wood about a yard high, which is Jagannath. If the worshipper be blinded by his carnal appetites in these outer courts, he must return and compose his mind, for he is not worthy of the God. Only with undistracted senses may he enter the Dancing Hall where the Devadasis portray the rhythms of Creation, not any longer in stone or paint, but in their living bodies. That is the second stage."

"From there the worshipper passes to the Audience Chamber where his eyes grow gradually accustomed to the Light Invisible."

Hence the objection raised, by those who know, to letting the electric light flood the sacred altar.

That is the rationale of the Indian temple. But to foolish officialdom and the so-called enlightened public of today the temple is a place into which any one could walk in, fling a flower at the altar, and assume that he has bought over Heaven! In their conception the same rule should apply to the public bath-room and the sacred temple!

But God is not a Minister afraid to lose his votes, and therefore throwing open the doors of his office to all the self-seeking budmashes of the country. If Stalin does not want God and converts Churches into dance-halls, God says, "Alright, poor man, go ahead. I am Eternal; You are transient. Your successors will know better." If Nehru says, like king Canute, "I am sovereign; my State shall be secular", God smiles and says, "You poor boy, please yourself I don't care. I am not Gandhi to coaxe you into good behaviour. I have taken him away so that you may stand on your own legs; and they are poor legs. You have to knock your head, and learn." If Patel says, "I am also for a secular State", God says, "Oh, you too Doctor? How nice! Then what sins do you wish to expiate by seeking to rebuild a dead temple, dead for a thousand years? Are you also the victim of a catch-word? Nehru has gained power through Gandhi. *You* ought to have gained some knowledge through him. Don't think that I will come to enlighten you, as I did to Arjuna. I am angry with you."

"Forgive me, O Lord Divine, I am allied to young Nehru, like Bheeshma, because of his father, and because of Gandhi," says the Sirdar, abashed by the Divine reproof.

"You are not Bheeshma. Bheeshma is in Madras, sick at heart. You are like Drona. Prasad is Kripa. Munshi is Karna. I am off. I don't care to waste more words with you," says God, in a voice like soft, silver-toned, thunder, and goes back to Melkote.

We said Ramanuja built the Melkote temple, appointed various classes of persons to serve in it, erected his own image to inspire good conduct in them, and anointed the Yathiraja Swamy in order to supervise its affairs, and returned to Kanchi soon after 1100 A D.

The temple throve during the reigns of the Hoysala kings who succeeded Vishnuvardhana. Then came the Vijayanagar Viceroyalty at Seringapatam during the 14th century. And in the memorable year 1399, two scions of royalty from Gujrat, Yaduraya and Krishnaraya, wandering south, "passed through the Vijayanagar teritory, and visiting the sacred shrines of Yadavagiri or Melkote, crossed the Cauvery and came over to the then modest township of Mysore, and there founded the Yadava Dynasty which has raised the country to its present status.

Out of gratitude to the Deity of Melkote whose blessings had brought him a kingdom, he built a fortress on the hill, and named it "Melu-kote", says a historical record.

Another two centuries of even tenor, and in 1610 Raja Wodiyar, we are told, "improved the temples at Seringapatam, Mysore and Melkote, and made gifts of land for their maintenance." He presented the jewelled crown "Rajamudi" and other precious jewels to the Melkote Deity and endowed an annual festival which is still being performed.

Then the grandson of Raja Wodiyar, Chamaraja Wodiyar I, built the beautiful tank "Kalyani", which attracts the pilgrim like a jewel even today. After him Ranadheera Kantheerava Narasaraja Wodiyar "was a deeply religious devotee, and extended and endowed Vyshnavite and Shyvite temples at Seringapatam, Mysore, Melkote and Nanjangud."

Chika Devaraja Wodiyar, who came to the throne in 1673, being an ardent Vyshnavite, took good care of the temple of Melkote, and also composed a dedicatory hymn in kannada called "Chikadevaraja Binnapam." His son Doddakrishnaraja Wodiyar, it is said, made numerous gifts to the temples at Melkote, Belur, Tirupati, and Kalale."

The country was troubled during the 18th century, but the temple affairs were carried on under the care of the Yathirajaswamy.

Mummadi Krishnaraja Wodiyar, after assumption of Rulership in 1911, was a zealous caretaker of the temples. What he did for the Melkote and Nanjangud temples will sound better in Canarese than in English. In the words of the Chronicler,

"ಮೇಲುಕೋಟೆಯಲ್ಲಿ ದೇವರಸೇವೆ :—ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಚೆಲುವರಾಯಸ್ವಾಮಿ, ನಾರಾಯಣಸ್ವಾಮಿ, ಯೋಗ ನರಸಿಂಹಸ್ವಾಮಿ ಮುಂತಾದ ದೇವರ ಆಲಯಗಳನ್ನು ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಪೂಜೋಪಕರಣ ಸೇವೋಪಕರಣಗಳಿಗೆ ಚಿನ್ನಬೆಳ್ಳಿಗಳಿಂದ ಮಾಡಿಸಿದ ತಟ್ಟೆ, ಬಟ್ಟಲು, ಅರ್ಘ್ಯಪಾತ್ರೆ, ಕೊಪ್ಪರಿಗೆ, ಬಿಂದಿಗೆ, ದೀಪಸ್ತಂಭ, ದೀವಟಿಗೆ ಮುಂತಾದ ಬಗೆಬಗೆಯ ಪಾತ್ರೆಗಳನ್ನೂ, ಚಿನ್ನದ ಸರದೊಡನೆ ಕೂಡಿದ ನವರತ್ನ ಮಯವಾದ ಗಂಡಭೇರುಂಡ ಪದಕ, ಶಂಖ, ಚಕ್ರ, ಪಚ್ಚೆಯ ಬಾಪುರಿ, ಜವಾಹಿರು ಪದಕದೊಡನೆ ಕೂಡಿದ ಐಪೆಳೆಯ ಮುತ್ತಿನಕಂಠಿ ಮೊದಲಾದ ನಾನಾವಿಧ ಮುಕ್ತಾ ಹಾರಗಳನ್ನೂ, ಪದಕಾಭರಣ, ಪದಾಭರಣ, ಕಂಠಾಭರಣ, ನಾಸಿಕಾ ಭರಣ, ಕಿರೀಟ ಮುಂತಾದ ಚಿನ್ನ ಬೆಳ್ಳಿ ಮುತ್ತುಗಳಿಂದಲೂ ರತ್ನ ಗಳಿಂದಲೂ ಮಾಡಿಸಿದ ಅನೇಕಾಭರಣಗಳಲ್ಲದೆ ಅಮೂಲ್ಯವಾಗಿ ನಾನಾವಿಧವಾದ ಪೀತಾಂಬರಾದಿ ವಸ್ತ್ರಗಳನ್ನೂ ಒಪ್ಪಿಸಿದರು. ರಾಜ ಮುಡಿಗೆ ಸರಿಯಾಗಿ ಅಮೂಲ್ಯ ರತ್ನಗಳಿಂದ ಅತ್ಯಂತ ಶೋಭಾಕರ ವಾಗಿರುವ ಕೃಷ್ಣರಾಜಮುಡಿ ಎಂಬ ಕಿರೀಟವನ್ನು ನೂತನವಾಗಿ ಮಾಡಿಸಿ, ರಾಕ್ಷಸ ಸಂವತ್ಸರದ ಆಷಾಢ ಬಹುಳ ತ್ರಯೋದಶಿ ಶುಕ್ರವಾರದಲ್ಲಿ ಚೆಲುವರಾಯಸ್ವಾಮಿಗೆ ಒಪ್ಪಿಸಿ, ಪೂರ್ವಾ ಪರ್ವತೀ ಮಹೋತ್ಸವದಲ್ಲಿ ಈ ದೇವರಿಗೆ ಕಲ್ಯಾಣೋತ್ಸವಪೂರ್ವಕ ಕೃಷ್ಣರಾಜ ತಿರುನಾಳೆಂಬ ರಥೋತ್ಸವವು ನಡೆಯುವಂತೆ ಚಿನ್ನದ ರಥವನ್ನು ಮಾಡಿಸಿ ಒಪ್ಪಿಸಿ, ಈ ರಥೋತ್ಸವದಲ್ಲಿ ಚೆಲುವರಾಯಸ್ವಾಮಿಗೆ ಕೃಷ್ಣರಾಜಮುಡಿಯನ್ನು ತಲಂಕರಿಸಿ ಉತ್ಸವ ಬೆಳೆದಮೇಲೆ ವೈರ ಮುಡಿ, ರಾಜಮುಡಿಗಳಂತೆ ಈ ಕೃಷ್ಣರಾಜಮುಡಿಗೂ ಮೊಹರು ಮಾಡಿ ನೈಷ್ಠಿಕ ಬ್ರಹ್ಮಚಾರಿಯು ಜೊಕ್ಕಸಕ್ಕೆ ತಂದು ಇರಿಸುವಂತೆ ನಿಬಂಧನೆಮಾಡಿ, ಈ ಉತ್ಸವಕ್ಕೆ ದಯಮಾಡಿಸುವ ತಮ್ಮ ಗುರು ಗಳಾದ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳಿಗೂ ಕೆಲವರು ಆಚಾರ್ಯಪುರು ಷರಿಗೂ ಮರ್ಯಾದೆಗಳು ನಡೆವಂತೆ ಕಟ್ಟಳೆ ಮಾಡಿಸಿದರು."

"ದೊರೆಗಳವರು ಮೇಲ್ಕೋಟೆಯಲ್ಲಿ ವಾಸಿಸುವ ಶ್ರೀಬಾಲವೃದ್ಧರು ಮುಂತಾದ ತ್ರಿಮತಸ್ಥ ಬ್ರಾಹ್ಮಣರೆಲ್ಲರಿಗೂ ಒಂದು ಕೈ ಒಂದು ಪಾವ ಕ್ಕಿಯ ಮೇರೆಗೆ ಪ್ರತಿದಿನದಲ್ಲಿಯೂ ಕೊಡುವಂತೆ ರಾಜಕಟ್ಟಳೆ ಎಂಬ ದಾಗಿ ನಿಬಂಧನೆ ಮಾಡಿದರು. ನಿತ್ಯೋತ್ಸವ, ನವಕ್ಷೋತ್ಸವ, ಬ್ರಹ್ಮೋತ್ಸವ (ವೈರಮುಡಿ), ಕೃಷ್ಣರಾಜತಿರುನಾಳು, ಅಷ್ಟತೀರ್ಥೋ

ಶೈವ ಮುಂತಾದ ಉತ್ಸವಗಳು ನಡೆಯುವುದಕ್ಕೂ, ನಿತ್ಯಕಟ್ಟಳೆ ಪಡೆದ ದೀಪಾರಾಧನೆಗಳಿಗೂ ಉಪಾಧಿ ಬ್ರಾಹ್ಮಣರು ಮುಂತಾದ ಸಮಸ್ತ ದೇವಾಜನಗಳ ಜೀವನ ನಡೆಯುವುದಕ್ಕೂ ಭೂ ತಕ್ಷೀಕನ್ನು ಉಂಟು ಮಾಡಿದರು. ಕಲ್ಯಾಣಿ ಎಂಬ ತೀರ್ಥದ ಸಮೀಪದಲ್ಲಿ ನೂತನವಾಗಿ ವಿಸ್ತಾರವಾದ ಭುವನೇಶ್ವರೀಮಂಟಪವನ್ನು ಕಟ್ಟಿಸಿ, ಅಲ್ಲಿ ಕೃಷ್ಣ ರಾಜ ತಿರುನಾಳನ ಮುಂಟಪೋತ್ಸವವಾಗುವಂತೆ ಕಟ್ಟಳೆ ಮಾಡಿಸಿದರು. ಇನ್ನಲ್ಲದೆ ನಾನಾವಿಧವಾದ ಬಣ್ಣದ ಪಾಕಪನಗಳನ್ನು ಮಾಡಿಸಿ, ಉತ್ಸವದ ಅಮ್ಮನವರಿಗೆ ಸುವರ್ಣದ ಕಂಠಾಭರಣ ಮುಂತಾದ ಆಭರಣಗಳನ್ನೂ ಜೆಟ್ಟಿದೇವರಿರುವ ಯೋಗನ್ಯಸಿಂಹಸ್ವಾಮಿಯವರಿಗೆ ಚಿನ್ನದ ಕಿರೀಟವನ್ನೂ ಒಪ್ಪಿಸಿ, ಈ ದೇವತಾಸೇವೆಯು ಸಾರ್ವಭೌಮವಾಗಿ ನಡೆಯಂತೆ ಕಟ್ಟಳೆಮಾಡಿಸಿ, ಪಾಪಾ ಸಮರಿಯು ದೇವರ ದರ್ಶನಕ್ಕೆ ಚಿತ್ತಯಿಸಿದಾಗ ವಾಪಸುಮಾಡುವುದಕ್ಕೆ ಅರಮನೆಯನ್ನು ನಿರ್ಮಿಸಿದರು."

(To be continued) *Editor.*

AN AT HOME

The Offices of the Standard Oil Mill and Products, Ltd., were *en fete* on the 13th last to accord a reception to Sri H. N. Pallegar, Huzur Secretary to H. H. The Maharaja, Sri T. Huchaveeriah, Executive Engineer, and N. Sreenivasa Murthy, Journalist. The elite of the City attended the function. After refreshments Sri Natyakalavisharada M. C. Mahadevaswami on behalf of the Board of Directors thanked Mr. Pallegar and Mr. Huchaveeriah for the help they had accorded to the new concern as Deputy Commissioner and Executive Engineer, and wished bon-voyage to Mr. Sreenivasamurthy on the eve of his foreign tour. Mr. Pallegar replying referred to the good work that the Oil Mills Company could turn out and wished it prosperity. Mr. N. Sreenivasamurty paid a tribute to the memory of late Mr. K. C. Subbanna, the founder of the Company, and thanked the Board of Directors for honouring him. Mr. B. M. Rajashekharamurthy, the Managing Agent, thanked the guests for their gracious response.

MARRIAGE

Sow. PADMA, daughter of Sri G. G. Simhan, Mysore, with Chi. M. A. SRINIVASAN, son of late Dr. M. A. Sampathkumaran, M.A., Ph.D., on 18-6-1950 at 926, Lakshmipuram, Mysore.

LABOUR UNDER COMMUNISM

Absenteeism in Polish industry has reached such serious proportions that severe penalties have been drafted to deal with it as a crime. These penalties are prescribed in the Socialist Labour Discipline Bill, which has been presented to Parliament to the accompaniment of considerable publicity in the Press.

Penalties vary from a reprimand to transfer to a lower wage group. Any worker absent from work without excellent reason for more than four days in a year may be obliged to do the same work at wages reduced by a percentage ranging from 10 to 25 for a period of up to three months!

M. Stawinski, Minister of Light Industry, pointed out that unjustified absenteeism caused a loss of many thousands of pounds and several million working days a year in industrial production. It was becoming increasingly serious as many workers deliberately stayed away.

Warsaw radio recently accused doctors of issuing medical certificates "on insufficient grounds to malingerers." To prevent this in future, "proper control over both worker and doctor" will be maintained by civic committees and social insurance delegates in each factory. Doctors' certificates will be valid for only three days without renewal, and absence of over six days will require the sanction of the civic committee.

Sickness benefit payments will have to be passed by the Social insurance delegate or factory council.

So labour cannot go its own way under any Government. Ed.

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Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

THE INSURANCE LEAGUE

Names of prominent persons who have enrolled as Members to the All-India Insurance Policy-Holders' & Workers' League, Mysore:

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"Atma Vichara", "About the Soul", is the tittle of a new kannada monthly edited by Sri M. L. Nagannah, President of the Atma Vichara Mandira, Mysore. Mr. Nagannah has been well-known for over a generation as an able insurance promoter, and has in recent years been devoting himself to spiritual studies. From being an advocate of man's material welfare, he has now become an advocate of man's spiritual welfare.

The first number of the journal before us contains several articles bearing on Veerashaiva philosophy, which should prove deeply interesting to the members of that vast community. They should also interest others from the stand-point of a comparative study of religions.

The following definition of the term "Veerashaiva" may be illuminating to most Veerashaivas themselves:

"ವಿಶಬ್ದೇ ನೋಚ್ಯತೆ ವಿದ್ಯಾ ಶಿವಜೀವೈಕ್ಯಬೋಧಿಕಾ ।
ತಸ್ಯಾಂ ರಮಂತೆ ಯೆಶ್ಚಾವೀರಶೈವಾಸ್ತು ತೆ ಮತಾಃ ॥
ವೇದಾಂತಜನ್ಯಂ ಯದ್ಜ್ಞಾನಂ ವಿದ್ಯೇತಿ ಪರಿಕೀರ್ತ್ಯತೆ ।
ವಿದ್ಯಾಯಾಂ ರಮತೆ ಯಸ್ತು ವೀರಶಕ್ತ್ಯಭಿಧೀಯತೆ ॥
ವಿದ್ಯಾಯಾಂ ಶಿವರೂಪಾಯಾಂ ರಮಂತೆ ಯೆ. ವಿಶೇಷತಃ ।
ತಸ್ಮಾದೇತೆ ಮುಖಾಭೂತಾ ವೀರಶೈವಾ ಇತಿಸ್ಮೃತಾಃ ॥"

"*Vi* indicates the learning which teaches ie one-ness of Shiva and our soul. Persons ho attain that knowledge are called 'Veeraaivas.' *Vidya* or knowledge is that which fers to the truths of Vedanta. He who vels in that knowledge is a 'Veera'. When e knowledge leads to Shiva as the God Almighty its worthy disciples are called "Veerashaivas".

"ಆತ್ಮವಿಚಾರ", monthly: Edited by Sri M. L. Nagannah, President, Atmavichara Mandira, Mysore. Annual Subn. Rs. 5.

VOX POPULI

Sri M. R. C. Basappa, Merchant, has addressed the following to The President, Mysore Congress:

"My letter sixth unanswered please arrange Ban Tamarind export or prepare to fast along with me or resign from Congress Presidentship on Gandhiji's non-violent principle. Confirmation letter follows. Please reply immediately."

And the following telegram to The President, Indian Union Republic, and The Food Minister, Government of India, New Delhi:

"Welcome Food Committee's decision not to remove control of Foodstuffs. Pray to retain control for at least three years on Rice, Wheat, Ragi, Bajra, and Jola Essential Foodstuffs since crops have failed everywhere. Merchants will be unable to meet the public demands and no stocks available with kisans. If controls are removed public suffer greatest inconvenience."

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BADLY WANTED

We see that the public of Mysore are urging the patriotic organisers of the National Institute of Engineering, Mysore, to start B.E. Degree classes from this year in Mysore.

So far as Professorial equipment goes we know that there is nothing to equal the Institute anywhere else in India except at Roorkie. Nevertheless when the proposal was mooted first 3 years ago, the University set impossible terms for granting permission. It was partly due to meanness and rancour in the officialdom of the University. Much of it has been purged now. And we would expect so enlightened and venerable an educationist as Dr. Sir C. R. Reddy, and so fresh-minded and idealistic a Minister as Mr. T. Siddalingaiya, to accord their benediction and whole-hearted support to the proposal now.

We understand that a thousand persons sought admission in the Bangalore Colleges, and have been rejected! Where does this lead? Even the military is not open to these young men in order to become cannon-fodder. If a hundred or hundred and fifty could be allowed to take their course in Mysore, it would be a boon to them, and they would in return be 150 constructive builders of the Nation, contributing to its prosperity, instead of becoming angry misanthropes cursing the men in power as incompetent fools, and indulging in destructive activities.

The authorities of the Engineering Institute can easily open the 1st year class immediately, if the Unversity and the Government are actively sympathetic and not passively obstructive. We hope statesmanship will prevail.

A CRIMINAL COMPLAINT

It is reported that Justice R. Puttaraja Urs, has filed a criminal complaint against Sri P. Medappa, Chief Justice, Mysore, before the District Magistrate, Bangalore, for alleged offences under 352, 500, and 504 I.P.C. in respect of incidents in Mr. Chief Justice Medappa's house on 10-12-1949. The District Magistrate has posted the case for 4-7-1950 for arguments on the question whether any sanction is necessary.

We do not know what the sections mean. But since the matter is sub-judice we should gulp our comments. Ed.

STIMULUS

A Famous headmaster of a school said that if he saw a boy in despair over his work he always gave him a higher mark than he deserved. The following week the boy always made a higher mark himself.

KEEPING CONFIDENTIAL

An Executive dictated some difficult letters to a new stenographer. When the girl brought back the copies for his signature, the official read a garbled version of his carefully thought-out remarks. Returning the mangled letters to the stenographer he barked, "Don't you read these letters before putting them on my desk?"

"Oh, no," replied the young typist, "I thought they were confidential."

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The Rationalist.
Monday 26-6-1950.

THE MELKOTE AND NANJANGUD TEMPLES

III

"ನಂಜನಗೂಡು ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿ ಸೇವೆ:—ಮುಮ್ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಪೂರ್ಣಯ್ಯನವರಿಗೆ ಅಪ್ಪಣೆಕೊಟ್ಟು ನಂಜನಗೂಡು ಶ್ರೀ ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ದಕ್ಷಿಣೋತ್ತರದ ಕೈಸಾಲೆಗಳಲ್ಲಿ ಕೆಲವು ಅಂಕಣಗಳನ್ನು ಹೆಚ್ಚಿಸಿ, ೨೫ ಗುಡಿಗಳಲ್ಲಿಯೂ ಯಥಾ ಶಾಸ್ತ್ರವಾಗಿ ಶಿಲೆಯಿಂದ ಪಂಚವಿಂಶತಿ ಲೀಲಾಮೂರ್ತಿಗಳನ್ನು ನಿರ್ಮಿಸಿ ಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿದನಂತರ, ಪೂರ್ವದಲ್ಲಿದ್ದ ಚಿಕ್ಕ ಗೋಪುರಕ್ಕೆ ಸುವರ್ಣದ ೫ ಕಲಶಗಳನ್ನೂ ೨ ಕೋರಂಬಗಳನ್ನೂ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದರು. ಮತ್ತು ಆ ಕೈಸಾಲೆಗಳಲ್ಲಿ ಅಡಿಗೆ ಮನೆ, ಶಿವಕೂಟದ ಮನೆ, ಉಗ್ರಾಣದ ಮನೆಗಳನ್ನು ನೂತನವಾಗಿ ಮಾಡಿಸಿದರು. ದೇವಸ್ಥಾನದ ಹೊರಗಣ ಪ್ರಾಕಾರದಲ್ಲಿದ್ದ ಕೈಸಾಲೆಯು ಹೆಚ್ಚು ತಗ್ಗಾಗಿ ಇದ್ದದ್ದರಿಂದ ಅದನ್ನು ಒಂದೇ ಸಮನಾಗಿ ಹೊಸದಾಗಿ ಮಾಡಿಸಿ, ಈ ಒಳಕೈಸಾಲೆ ಹೊರಕೈಸಾಲೆಗಳನ್ನೇಲೆ ನಾಲ್ಕು ಕಡೆಗಳಲ್ಲಿಯೂ ಗಾರೆಯ ಗೂಡುಗಳನ್ನು ಮಾಡಿಸಿ ಅವುಗಳಲ್ಲಿ ಅಪ್ಪದೀಕ್ಷಿತರು, ಪವಗ್ರಹಗಳು, ಸಪ್ತದಶ ಸುಬ್ರಹ್ಮಣ್ಯರು, ಸಪ್ತತಾಂಡವೇಶ್ವರರು, ದಕ್ಷಿಣಾಮೂರ್ತಿಗಳು ಪಂಚಮಂಚಿತ ಲೀಲಾಮೂರ್ತಿಗಳು, ಕೆಲವರು ಭೂತಿನವರು, ದ್ವಾತ್ರಿಂಶನ್ಮಣಿಪತಿಗಳು ಮುಂತಾದ ವಿಗ್ರಹಗಳನ್ನೆ ಗಾರೆಯಿಂದ ಅತಿ ವಿಚಿತ್ರವಾಗಿಯೂ, ಯಥಾಶಾಸ್ತ್ರವಾಗಿಯೂ ಮಾಡಿಸಿ, ದೇವರ ವೈಸಾಳಿಗೆಯ ಉತ್ಸವಕ್ಕೆ ಚಿತ್ರಮಂಟಪವನ್ನು ನಿರ್ಮಿಸಿದರು. ತಾಂಡವೇಶ್ವರಸ್ವಾಮಿಯು ಒಳಗಡೆಯಿದ್ದ ಚಾತ್ರಿಯಾಕಾರದ ಸಂಪೆಯಲ್ಲಿ ಸರ್ವರಿಗೂ ದರ್ಶನವಾಗದೆ ಇದ್ದುದರಿಂದ ಚಿಕ್ಕಗೋಪುರದಾಚಾಗಿಲ ಮುಂಭಾಗದಲ್ಲಿ ಗುಡಿಯನ್ನು ಕಟ್ಟಿಸಿ, ಪುರಾತನಪ್ರತಿಷ್ಠೆಗಳಿಗೆ ಅಭಿಮುಖವಾಗಿ ಆ ತಾಂಡವೇಶ್ವರಸ್ವಾಮಿಯನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದರು.

ಭೂಕೈಲಾಸಪತಿಯಾದ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮಿಗೂ ಜಗಜ್ಜನನಿಯಾದ ಪಾರ್ವತೀದೇವಿಗೂ, ಗೌತಮಾಂಧಿತರಾದ ಶ್ರೀಕಂಠೇಶ್ವರ ಸ್ವಾಮಿ ಮುಂತಾದ ಈ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಎಲ್ಲಾ ದೇವರಿಗೂ ಸಮರ್ಪಣೆಮಾಡಿರುವ ವಸ್ತುಗಳು ಯಾವುವೆಂದರೆ:—ಮೂಲ ಸ್ವಾಮಿಗೆ ಸುವರ್ಣದ ಮೂರು ವಿಭೂತಿ ರೇಖೆಗಳಿಂದ ಒಡಗೂಡಿ ನಾಗಾಭರಣದಿಂದ ಅಲಂಕೃತವಾದ ಚಿನ್ನ ಬೆಳ್ಳಿಯ ರುದ್ರಾಕ್ಷಿಹೂಗಳು, ಉತ್ಸವಮೂರ್ತಿಯ ಸನ್ನಿಧಿಗೆ ಸುವರ್ಣದ ಬಾಳೆಯ ಕಂಬ, ಮಾವಿನೆಲೆಯ ತೋರಣಗಳಿಂದ ಅಲಂಕೃತವಾದ ಬೆಳ್ಳಿಮಂಟಪ ಮತ್ತು ಚಿನ್ನಬೆಳ್ಳಿಯ ಪೀಠಪ್ರಭಾವಳಿಗಳು, ಈ ಸನ್ನಿಧಿಯ ಬಾಗಿಲಿಗೆ ಚಿನ್ನದ ಮುಲಾವಿನ ಬಾಗಿಲವಾಡ, ನವಾಹೋತ್ಸವವಾದ ಬ್ರಹ್ಮೋತ್ಸವ ಕೃತ್ತಿಕೋತ್ಸವದ ಕಾಲದಲ್ಲಿ ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿಯವರಿಗೆ ಧರಿಸುವುದಕ್ಕೆ ಅಪೂರ್ವವಾಗಿ ಅಮೂಲ್ಯ ರತ್ನಗಳಿಂದ ನಿರ್ಮಿಸಿದ ಶ್ರೀಕಂಠಮುಡಿ, (ಶಾಲಿವಾಹನ ಶಕೆಯ ೧೭೪೮ನೇ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೮ ಸ್ಥಿರವಾರದಲ್ಲಿ ಈ ಮುಡಿಯನ್ನು ಸಮರ್ಪಣೆಮಾಡಿ, ಈ ಉತ್ಸವಗಳು ಬೆಳೆದನಂತರ ಮೊಹರುಮಾಡಿ ಅರಮನೆ ಬೊಕ್ಕಸಕ್ಕೆ ಬರುವಂತೆ ಕಟ್ಟಳೆ ಮಾಡಿಸಿದರು.) ಕೋರಂಬ, ಹಸ್ತಾಭರಣ, ಪಾದಾಭರಣ, ಕಂಠಾಭರಣ, ಕರ್ಣಾಭರಣ, ನಾಸಿಕಾಭರಣ, ಮಕರ ಕಂಠಿ, ನಾಗಾಭರಣಸಹಿತವಾದ ಜಡೆ, ಸರಪಾತಲಡಿ, ಅನೇಕ ಪದಕಗಳಿಂದ ಯುಕ್ತವಾದ ಬಗೆಬಗೆಯ ಮುಕ್ತಾಹಾರಗಳು ಮುಂತಾದ ಅನೇಕ ನವರತ್ನಾಭರಣಗಳು, ಚಿನ್ನದ ಕೀಟ, ಕವಚ, ಒಡ್ಯಾಣ, ಬಂದಿ, ತಾವು ಮಾಡಿದ ಅಷ್ಟೋತ್ತರ ನಾಮಗಳನ್ನು ಬರೆದಿರುವ ನಕ್ಷತ್ರಮಾಲಿಕೆ ಮೊದಲಾದ ಅನೇಕ ಸುವರ್ಣಾಭರಣಗಳು, ಪೀತಾಂಬರಾದಿ ಬಗೆಬಗೆಯ ವಸ್ತ್ರಗಳು, ಅಮ್ಮನವರಿಗೆ ಚಿನ್ನದ ಘಂಟೆಗಳನ್ನು ಹಾಕಿರುವ ನೆರಿಯಬಲಿ, ಪೂಜೋಪಕರಣ ಸೇವೋಪಕರಣಕ್ಕೆ ಸಹ ಚಿನ್ನಬೆಳ್ಳಗಳಿಂದ ಮಾಡಿಸಿದ ಕೊಪ್ಪರಿಗೆ, ಬಿಂದಿಗೆ, ಜಂಬು, ಪಂಚ ಪಾತ್ರೆ, ಉದ್ಧರಣೆ, ಅಡ್ಡಣಿಗೆ, ತಟ್ಟೆ, ಒಟ್ಟಲು, ಗಿಂಡಿ ಸಹಸ್ರಧಾರಾ ಪಾತ್ರೆ, ದೀಪದಕಂಬ, ತೂಗುದೀವಿಗೆ, ಘಂಟೆ, ಧೂಪಾರ್ತಿ, ದೀಪದ ಬಗ್ಗೆ ಏಕಾರ್ತಿ ಮೊದಲು ಬಗೆಬಗೆಯಾದ ಅನೇಕ ಆರ್ತಿಗಳು, ಕುಂಭಾರ್ತಿ, ಸನ್ನಿಧಿಯ ಉಪಚಾರಕ್ಕೆ ಬೆಳ್ಳಿಯ ಛತ್ರ, ಚಾಮರ, ವ್ಯಜನ, ದರ್ಪಣ, ದೊಣ್ಣೆ, ಬೆಳ್ಳಿಯ ದೀವಟಿಗೆ, ಕನ್ನಡಿ, ಸನ್ನಿಧಿಯಲ್ಲಿರುವ ವೈಷ್ಣವಭಟನಿಗೆ ಬೆಳ್ಳಿಯ ಕವಚ, ವಾಹನದ ದಬ್ಬಿಗೆ ಬೆಳ್ಳಿಯ ಸಿಂಹಲಲಾಟ ಕೊಳಗ ಇವು ಮುಂತಾದ ಇನ್ನೂ ಅನೇಕ ಪದಾರ್ಥಗಳನ್ನು ಒಪ್ಪಿಸಿ ಇರುವದಲ್ಲದೆ, ಈ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ನಾರಾಯಣಸ್ವಾಮಿ, ತಾಂಡವೇಶ್ವರ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ಮುಂತಾದ ದೇವರಿಗೆ ಬೆಳ್ಳಿಯಾಸೀಠ, ಪ್ರಭಾವಳಿ, ಕೀರೀಟ, ಕವಚ ಮುಂತಾದ ಚಿನ್ನ ಬೆಳ್ಳಿಯ ಆಭರಣಗಳು ಇವುಗಳನ್ನೂ ವಸ್ತ್ರಗಳನ್ನೂ ಕೊಟ್ಟರು.

ಪೂರ್ವದಲ್ಲಿದ್ದ ಕೃತ್ತಿಕೋತ್ಸವ ಮಂಟಪ ಮುಂತಾದ ಅನೇಕ ಮಂಟಪಗಳನ್ನು ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿಸಿದ್ದಲ್ಲದೆ, ಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ನಿತ್ಯಗಟ್ಟಳೆ ಹೆಚ್ಚುಗಟ್ಟಳೆಗಳ ಮಂಟಪೋತ್ಸವಗಳಿಗಾಗಿ ನೂತನ ಮಂಟಪಗಳನ್ನು ಕಟ್ಟಿಸಿದರು. ಗೌತಮರಥ ಮೊದಲಾದ ೫ ರಥಗಳನ್ನು ದೃಢವಾಗಿಯೂ ನೂತನವಾಗಿಯೂ ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿಸಿ, ಈ ರಥಗಳು ಸುಲಲಿತವಾಗಿ ಬರುವುದಕ್ಕೆ ವಿಸ್ತಾರವಾದ ಮಾರ್ಗಗಳನ್ನು ಮಾಡಿಸಿ, ಕೆಲವುಕಡೆ ಕಲ್ಲುಗಳನ್ನು ಬಿಗಿಸಿ, ಈ ರಥಕ್ಕೂ ಪುಷ್ಪಮಂಟಪ ಕುರುಜು ಮುಂತಾದ ವಿಚಿತ್ರವಾದ ಮಂಟಪಗಳನ್ನು ಕಟ್ಟುವುದಕ್ಕೂ ಧ್ವಜ ಪತಾಕಾದಿಗಳಿಗೂ ಬಗೆಬಗೆಯಾಗಿಯೂ ನಾನಾವರ್ಣಗಳುಳ್ಳದ್ದಾಗಿಯೂ ಇರುವ ವಸ್ತ್ರಗಳನ್ನು ಕೊಟ್ಟರು. ನದಿಯಲ್ಲಿ ಅನೇಕ ಜನರು ಬಂದು ಆಯಾಸ ಪಡದಂತೆ ಸ್ನಾನಪಾನಗಳನ್ನು ಮಾಡುವುದಕ್ಕೆ ಅನುಕೂಲವಾಗಿ ಕಾಶಿಯ ಕೆಲವಡೆಗಳಂತೆ ಗೌರೀಘಟ್ಟ, ಮಣಿಕರ್ಣಿಕಾಘಟ್ಟ, ತೀರ್ಥಘಟ್ಟ ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲಿ ನದಿಗೆ ಸೋಪಾನವನ್ನು ಕಟ್ಟಿಸಿ ದೇವರು ದಯಮಾಡುವುದಕ್ಕೆ ಕಲ್ಲುಮಂಟಪಗಳನ್ನು ಮಾಡಿಸಿ, ಕಪಿಲಾನದೀ ಕೌಂಡಿನ್ಯನದಿಗಳ ಸಂಗ್ರಹವೂ ದೇವರ ದರ್ಶನಕ್ಕೆ ದೇಶಾಂತರಗಳಿಂದ ಬಂದ ಜನರು ಬಿಸಿಲಿನಲ್ಲಿ ಆಯಾಸ ಪಡದಂತೆ ಸುಖವಾಗಿ ಇರುವು

ದಕ್ಕೆ ಅನೇಕವಾದ ತೋಪುಗಳನ್ನೂ ಮಂಟಪಗಳನ್ನೂ ಪಿ.ಡಿ.ಸಿ, ಪರಕುರಾಮುದೇವರ ಗ.ಡಿಯನ್ನು ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿದರು."

That shows the prosperous condition in which Sri Mummadi Krishnaraja Wodiyar had kept the two sacred temples.

That what he had done for the temples may not be undone by succeeding Rulers he left behind an appeal carved in stone for the sake of permanence ;

"ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಯೇ ಭೂಮಿಪಾ
ಸ್ವತತಮುಜ್ವಲಧರ್ಮಚಿಕ್ಷ್ಯುಃ।
ಮದ್ಧರ್ಮಮೇವಸತತಂ ಪರಿಪಾಲಯುಂಕಃ ತತ್ಪಾದಪದ್ಮ
ಯುಗಳಂ ಶಿರಸಾನತೋಽಸ್ಮಿ ॥"

"I appeal to the descendants of my dynasty or descendants of alien dynasties who might rule over this kingdom after me, to make righteousness shine forth from their minds and safe-guard what good deeds I have left behind, and prostrate myself before them and lay my head at their lotus feet."

The British Commission, under Cubbon and Bowring, was in effect "secular", and anti-Hindu, but on the principle of "Once bit, twice shy," after the warning of the Mutiny, it did not meddle with the temples. After it, Rangacharlu and Sheshadri Iyer were pious men, and gave normal protection to the temples.

Arcot Srinivasachar is famed as the author of a revision—not of temple procedure,—but temple administration. We may now call it either the "thin end of the wedge", or the "thick end of the axe". So long as money could procure money's worth, things were passable. But now that the rupee is worth less than 4 annas things are becoming awful.

The annual grant of Rs. 22000 each for the two temples is now worth less than Rs. 5000. The appointment of Peshkars of Sheristadars' grade has only made matters worse. The small official pilfers on a small scale, the big official cannot avoid pilfering on a big scale. Several of the recent Peshkars have been caught red-handed and have had to be dealt with. The real Manager of the temple is the Chikka-Parapathyagar, whose stipend is only 6 or 9 rupees! Why then have a costly Peshkar who does more harm than good?

In recent years the temple budget is loaded with a Police Constable. The God is not a Sessions Judge to require police protection. He is like the sixth toe, an unnecessary and unnatural incubus, and it amounts to misuse of funds which could be used to better purpose inside the temples. You don't have constables for schools and hospitals. Why have them for temples?

The P. W. D. is another rat that eats up the temple funds. The P.W.D. official knows as little of temple architecture as the village barber. The temple cars which they repair cannot be moved, and other works done by them are shabby, flimsy, and deceitful.

Because money is wasted in these ways there is no money for *tulasi*, for ghee for the *deepa*, and for the *nyvedya*, and the hereditary temple employees are expected to carry on like dumb slaves without a murmur!

(To be continued) *Editor.*

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MYSORE MUNICIPAL ADMINISTRATION

In recent years, the municipal administration of ysore City has been the subject of continued verse criticism from the citizens of the City. is not what it used to be a decade ago. There s been progressive deterioration in its working iich is very much in evidence. Many of the ads and foot-paths are in disrepair for long riods. It will be a feat to walk on the foot paths d roads. One invariably comes across pits, ojecting stones, gullies, bicycles, sand and stone aps, and even buses and lorries on the foot-ths; portions of roads cut up by the Municipal iff will not be touched up and repaired for veral months.—Some main roads which are phalted are in a sorry condition.—The mud or nd used for their repairs are allowed to remain ere for ever, with the result that quantities of st are raised by fast moving vehicles creating a nse of utter nuisance to the pedestrians. One of e obligatory duties of Municipalities is street ttering to allay the dust nuisance, especially ring the dry seasons. The Mysore Council was ing this job at great expense of water and money, r years previously. One of the objects of tar-g the roads is to prevent the dust and nuisance, identally saving large quantities of water which s now become a costly commodity. This aspect ems to have been overlooked by the authorities, d tarred roads are now no better than other etalled roads. Again during rains, water stag-tes on the margins of all roads in pits and pot-les. No attempt is made by the authorities to cate and drain them off, with the result that otor vehicles of all kinds which are usually iven very fast, flash up muddy water on the ithes of passers by, very much to the latters' agrin, and sport of the former, who drive on erily and unconcernedly. In this respect, tarred ads are much the same as untarred roads, both which become miry during rains, creating un-ld discomfort to the public moving about.

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THE EXECUTIVE

Besides, many town people do not seem to know who is the Commissioner, the Engineer or the Health Officer, as they do not appear to keep themselves much in the public eye by frequent itinerary. They may be moving about, but of what avail is it, if they do so once in a way, and that too, in covered motor cars, moving rapidly for inspecting programmed places only? They have to make themselves felt by the people, by creating some work all over, even if it be only for knowing the wants and wishes of every portion of the City directly from the members of the public.

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It looks as though the Municipal Councillors are keeping themselves in hiding nowadays. The period of their activities is only the period anterior to election time when they vainly recount their previous doings profusely promising heaven on earth if elected. Once elected, they are unheard of, expect through local newspapers which tell the public of the Council's monthly meetings and nothing more than a laconic report of their doings in it, which are indefinite so far as the rate-payers are concerned.

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of the Executive, and there is no Municipal activity anywhere in the City. On the plea that one single political party has been too long at the helm of affairs of the city and doing nothing for the welfare of the Citizens, some gentlemen organised themselves into a party called the Praja-Sangha just prior to the recent elections, conducted tearing propoganda against the sitting Councillors, promised various things to the electors if returned to the Council, and did their utmost to unseat the opponents from the Council.

The bulk of the Electors who seemed to have become fed up with the doings or misdoings of the existing Conncillors, felt glad at the emergence of another party to compete in elections, and in the polling, they returned 11 members of the new party against 24 seats open for election. In the previous Council almost all the elective seats had been occupied by the members of the Congress Party as a matter of monopoly in two or three previous elections. In the first flush of their success in the elections, the New party deservedly prided themselves on their effecting a substantial breach in the stronghold of the Congress party. But this latter, with their number two in excess of the new party, took care to obtain a further comfortable majority by manipulating nominations of six persons who could be safely counted upon to support the Congress party. This party is now continuing to rule the affairs of the City as inefficiently as ever. The eleven members of the Praja Sangah, probably finding themselves impotent to do anything in the way of influencing the majority party to come to their view-points on several subjects of importance to the rate-payers, seem to have gone into a state of hybernation, blissfully forgetting all their promises to the electors which they made in the several public meetings which they convened on the eve of the elections. Even their existance has been forgotten by the common folk of the City who helped them to get in. In all these nearly six months, they have not even thought of explaining to the public, of what they actually did and why they have failed to fulfil their promises to the electors, so that the people may know the real obstacles which they have not been able to overcome on account of the intransigence of the majority party, which is comfortably sitting tight on a secure bed for nearly a decade now.

CHITRA-GUPTA.

(To be continued)

WHO SCARES MOST?

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2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—1—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಸಂಯುಕ್ತ ಪಾಪಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

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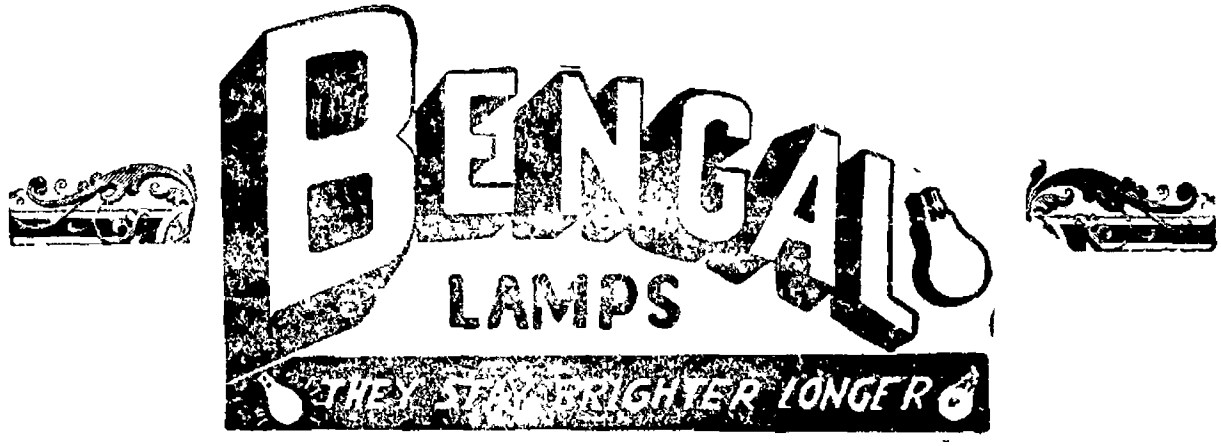

SRI RAMANUJA GURUKULAM MELKOTE

To the Editor, "Rationalist", Mysore.

Dear Sir,

It is proposed to start a gurukul called "Sri Ramanuja Gurukulam" at Melkote, being a residential Sanskrit Educational institution, providing lodging and boarding facilities to poor and rich students of the Sri Vaishnava Brahmin community, who are desirous of studying Sanskrit shastras and subjects in the Sanskrit College, Melkote, and at the same time undergo spiritual discipline at the Gurukula. Only Brahmacharis of good character and conduct, having undergone the upanayanam and having sufficient knowledge of Sanskrit so as to gain entrance to the vidwat course of the Mysore Sanskrit Colleges, will be admitted as per selection of the managing committee of the Gurukula. Rich students will have to pay a fee of Rupees twenty a month. Poor students will be shown concession, provision being made even for a few free boarders. Students selected for the Gurukula will have to prosecute their studies at the Sanskrit College Melkote. Training at the Gurukul will be imparted by capable vidwans of the Sanskrit College, Melkote, as well as holy men residing in the Gurukul.

Applications for being admitted to the Gurukul must reach the Secretary on or before 20th July 1950.

I request you to kindly give wide publicity in your paper without charging any fees to the above mentioned matter so that interested students may apply well in time for seats in the Gurukul and oblige.

Thanking you in anticipation,
Yours faithfully,
M. A. Narayana Iyengar,
President,
Sri Ramanuja Gurukul, Melkote.

P. S.

Special features of Gurukula life:

1. Provision is made for an ideal religious life, with daily prayers in the early morning, recitations from Upanishads, Gita, Brahmasutras, Rahasyas and other sacred texts. Special pujas in the temple.

2. Instruction in elements of scientific and social studies will be given by learned experts, apart from the studies in the Sanskrit College, Melkote.

3. Provision is also made for proper physical education and games in the evenings. Excursions to places of importance will be arranged frequently. Training in handi-crafts will also be given.

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PLANTING TREES

(Continued from last issue.)

The Agni Purana emphasises equally the worship of trees: "The man who plants trees for the enjoyment of the public obtains absolute bliss. The planter of trees gives liberation to 30,000 of his past and future *Pitris* (ancestors). The Matsya Purana says: "To dig 10 wells is equal in merit to digging one pond. Digging of 10 ponds ss equal to making a lake. Making of 10 lakes is as meritorious as begetting a virtuous son, but getting 10 virtuous sons has the same effect as that of planting a single tree."

Lord Buddha attained his enlightenment under a Bo tree within a deer forest. This is a never ending theme of Buddhist lore and literature. Alexander and the Greeks expressed astonishment at the mighty Banyan trees they saw in India. Emperor Asoka's edicts refer to tree-plantation as one of the main acts of piety performed by the Emperor Saint: "On the roads both wells have been dug and trees have been planted for the enjoyment of both man and beast." Again: "On the roads I have had Banyan trees planted to give shade to men and beasts: I have had groves of mango trees planted;..."

The immortal Kalidasa reveals his deep love of forests in "Shakuntala." The child of an angel, Kalidasa's gentle heroine is nurtured amid the serene and lovely atmosphere of a 'tapovana' or Wood of Meditation: here she grows up amid the delicate loveliness of the flowers, the trustful innocence of the friendly gazelles, and the awesome majesty of wooded trees. Says another immortal bard, Rabindrenath Tagore, "Shakuntala is as a limb of the Wood. If we separate her from the Wood, not only is the integrity of the plot ruptured, but Shakuntala herself remains incomplete.....Her nature bears the impress of the forest's deep shadow, and the loveliness of the blossoms of the Madhavi's laden branches, and the guileless companion of bird and beast. Kalidas has not described his Wood in isolation, but has woven it into the very warp and woof of the character of his heroine."

The noblest and best in Indian culture was born in the Asharms and Tapovana all over the country where Rishis lived drawing strength from their self-discipline and the majesty of the forests. Our race memory is inter-twined with the beauties of Nandanvana and the tragic atmoshere of Ashokvana where Sita, the noblest of women, reached dazzling heights of faith and fidelity which have shone undimmed through the centuries. Lastly it was in Vrindavan where Lord Krishna gave us his message of Life Eternal!

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The Rationalist.
Monday :0-7-1950.

THE MELKOTE AND NANJANGUD TEMPLES

IV

It is not as though Government were maintaining the temples out of public funds. Government have confiscated considerable properties of the temples left by donors, purporting to make a monetary grant instead. The Melkote temple even now owns a good acreage of paddy-lands, from which, thanks to the worthless Revenue management, the temple receives no paddy! The appointment of a Sheristadar-grade Peshkar could have been justified if he had utilised his revenue experience to get the utmost out of these lands. But not one of them has ever done so. Instead they have been a drain on the temple's depleted resources, knowably or unknowably, and in several cases have had to be sent out with disgrace. So the financial affairs of the temples have gone from bad to worse.

The two temples, one Vyshnavite, one Shyvite, are most famous in the Mysore State. The Muzrai Commissioners, Hindu, Christian, Muslim, Brahmin, have all been negligent about their proper maintenance. But they have all gone out, not disgraced like the Peshkars, but with the undeserved title of "Prasaktas." God's wrath, however, can bide its time, and can manifest itself in unseen ways!

And now, for no special reason, without expecting to do anything much, Government have appointed a Committee with Vyshnavite and Shyvite members, with a Vyshavite-cum-Shyvite Chairman, ex-justice T. Singarvelu Mudaliar. We believe they all mean well.

But what will that "well" be? We know that none of them is an atheist. And none of them is an anti-religious crank. But some of them, unaware of the complex mechanism of the temples, may be misled into notions of "modernising" them.

Minister Subbarama Chetty could not have been dubbed a hot-headed reformist. Yet when he visited the Seringapatam temple, he seems to have suggested that the jewels might be sold out and the proceeds utilised for some other purpose!

Ministers may be very simple men. But they want flashy cars, 250 rupee mansions, best of furniture and carpets, and 10 rupee per plate luaches for their meetings! Similarly the devotee's notion of God is that He must have the best of everything. To see the Divine image bedecked with dazzling jewellery, to see it clothed with gorgeous apparel, and adorned with sumptuous flowers, sends waves of bliss over devotees. Therefore to say that temples should be shorn of these things is nonsense.

From the political stand-point temples are a great asset to the politician. The popular politician becomes more popular by maintaining the temples religiously. The unpopular politician by doing so provides a diversion for the public mind. Else he has to wage a war in order to curb discontent.

Therefore it would be for politicians' own good not to meddle with temples, but to see that they are conducted so as to subserve and stimulate the religious emotion of the populace.

What is wrong at present with the Melkote and Nanjangud temples seems to be financial mismanagement.

The temple rituals, daily and periodical, are to be performed according to the Agamas, and require no change.

The temple functionaries, Archakas, Paricharakas, Sthaneekas, Acharyapurushas, Manegars, and Sreepadatangis, have been fixed with absolute precision from olden and historical times. They have made no complaints. They are content to work for an absolute pittance, Re 1, 2, 3, 5, per month, at any hour of the day or night. That is as it should be, and should not be meddled with. Their numbers have been fixed advisedly, so that all of them may take interest and add to the concourse around God, and for the greater certainty of having a quorum at all times. To reduce their number on the plea of increasing the emoluments of the remnant by a few rupees is a step in the wrong direction. The few rupees will go nowhere, and the disbandment of disinterested and loyal devotees is bad ethics and bad policy. Therefore the personnel should be left as it is.

In fact instead of being a burden on the temple each group of the functionaries are in an organised way helping to make the festivals attractive and pleasing to devotees and pilgrims While the temple funds are insufficient for even bare daily necessities, these persons have formed Sabhas, ವಿನೇಕೋಲ್ಲಾಪಿನೀ ಸಭಾ, ಪರವರಮುನಿ ಸಭಾ, ಯಾದುಗಿರಿ ಜೆಲ್ಲಪಿರುನಾರಾಯಣ ಕೈಂಕರ್ಯವಿವರ್ಧಿನೀ ಸಭಾ, ಶ್ರೀ ಯತಿರಾಜಮಠ ವೈದಮುಡಿಕೈಂಕರ್ಯ, ವಿಷ್ಣುದೇವ ಜೀರ್ಣೋದ್ಧಾರಕ ಭಕ್ತಮಂಡಲಿ. each of which collects 700 or 800 rupees from hundreds of devotees all over Southern India, and use the amounts for illumination, ನೈವೇದ್ಯ, flowers, and ಪದಿಯಾರಾಧನ or feeding for hundreds of pilgrims for days together, during the festive seasons. Even such praiseworthy efforts are hampered rather than helped by the control authorities who refuse permits for securing requisite commodities.

Then the "reformation" of the temples is not to be on the side of the rituals, nor on the side of the temple ministrants. It is to be on the financial side.

A budget of Rs. 20000 per year, means only Rs. 1500 a month. That is worth less than Rs. 500 in present money value. That is very little for an institution of nearly 100 persons, with oil, ghee, rice, betel-leaves, and flowers to buy, all of them contracted at inflated prices by currupt officialdom.

And if the inflated office establishment and worthless constable take away a good slice of even that, it means so much the worse for others.

Therefore that side has to be checked up and reduced. The office should not cost more than 10 per cent of the budget including shortages and pilferings. The constables should be removed. When there is a whole police station less than a furlong off as in Melkote, it is rediculous to post two men at the temple to idle away with no work. Instead the age old office of "ಸಂತ್ರಿ" i.e., "sentry"—should be restored.

And then steps should be taken to check up the temple landed properties, and to see that they yield their utmost to the temple. The case of the Melkote temple lands so far seems to be one of criminal negligence. This state of affairs should not be allowed to continue.

Then we come to the temple management. Departmental management so far has led up to the present impasse. The alternative would seem to be a Committee of management or a trust. Instead of getting into confusion over its personnel and mode of election, a simple way of settling it would be to take the example set up for the Parthasarathyswamy temple of Madras for the Melkote temple, and that of Madura, Tanjore and Rameswaram for the Nanjangud temple. That would be a simple way of settling the point instead of losing our heads in an endless controversy over conflicting suggestions.

We would suggest that the attitude of the Enquiry Committee should not be that of a crude 20th century reformer of a secular State;

but that they should bring to their work something of the religious ardour of Ramanuja, and the abounding devotion of Mummadi Krishnaraja Wodiyar.

Editor.

A GOOD NURSING HOME

Most diseases have easy cures. In primitive days every man, like every animal and bird today, knew his first aid and nature cure. Serious diseases possibly ended in death.

But today with advanced medical science, and endless medical experts, there is no easy cure. The cold becomes bronchitis, stomach-ache becomes cancer, fever becomes pneumonia, and child-birth ends in blood transfusion! Every disease becomes an occasion for blood-extraction in buckets, blood in the shape of blood, and blood in the shape of money.

If somebody would take statistics about the quantity of disease, number of days lost under treatment, and amount spent on cure, it would be an eye-opener. With the advance of medical science and growth of professional medical men, disease is becoming more frequent, more difficult to cure, more costly, and takes longer to cure. This they call "Progress." And when the national health scheme takes effect, the farce would have reached its crescendo.

However that seems to be an inevitable problem of town life. Medical care in cities is becoming a matter of increasing demand. The provision in State hospitals is red-taped and only for a limited demand. It is so in Mysore as in other cities.

Even more than local residents, is the need of the large influx of patients from the mofusal in whom complications have set in owing to improper or inadequate local treatment. In order to provide relief for at least a small portion of them small private owned hospitals with beds are just sprouting up. They involve much outlay, and are rather venturesome.

A pioneer effort in the line in this city, is by Dr. C. Subbaramiah, who after 25 years' visiting treatment and out-patients' dispensing, has started with a 15 bed hospital in the Old Mysore Bank Buildings. He has made an organised effort with a batch of capable assistants, medical and nursing, with requisite cots and beds and other conveniences. That he is meeting a much felt demand is obvious from the fact that the institution is already fairly full, and patients, both of middle and lower classes, have begun to go out relieved and restored.

The requisites of such an institution are that the charges should be flexible to suit the customer, that patients should be shown both kindness and care, that treatment should not be prolonged, and that things should be kept scrupulously clean.

Dr. Subbaramiah's effort is commendable, and we trust it will render increasing benefit to citizens as the years go by. *Editor.*

"THE RATIONALIST."

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ALL-INDIA INSURANCE LEAGUE

Names of persons who have enrolled as members to the All-India Insurance Policy-Holders' and Workers' Lesgue, Mysore, during the month of June 1950:

1. Sri K. S. Sathyanarayana Rao, Wholesale Cloth Merchant, Mysore.
2. Sri K. P. Muddappa, B.A., LL.B., Advocate, Bangalore City.
3. Sri Maloor Subba Rao, Advocate, Bangalore City.
4. Dharmaprakasa, Rao Bahadur Sri K. Kuppuswamy Naidu Garu, No. 2, Brunton Road, Bangalore.
5. Sri M. Mahabala Rao, Parvati Coffee Works Bangalore City.
6. Sri K. L. Narasimha Rao, Vakil, Gudivada.
7. Sri K. L. Laxman Rao, Auditor, Bangalore City.
8. Sri K. Krishnaswamy, Income-Tax Practitioner, and Auditor, 33, Rattan Bazzar, Madras.
9. Nagar Sowcar Sri C. Srinivasa Rao, B. H. Road, Shimoga.
10. Sri R. Puttabasappa, Rice Mill Owner, Krishnarajasagara. (LIFE MEMBER).

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ನಾಯುಕ್ತ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

"INFLUENTIAL AGEN

To The Editor, "Rationalist", M

Dear Sir,

I have been distressed to notice advertisements from Insurance C calling for "Branch managers who c influence business" and "influentia to represent the company" etc. All companies claim to possess a "stron rate" and "liberal policy conditions such I do not understand why the bank upon the Agents' influence who never care to improve even though business is nearly 100 years old Public must know that influenced lapses early and soon after the policy and there are instances of very persons taking up Insurance Agency their enormous influence closed Rupees new business within short pe bulk of which lapse during the ve and third year, even before the polic any paid up or cash value, and t holders under their Agences lose rupees every year. I hope Insurance c if they are not anxious to live on monies, will do well to call for really persons to take up Insurance busi career, give them proper training a business through them by scientific c and by explaining the policy conditi people.

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WE WALK WITH CLOSED EYES

"Our greatest mistake, as individuals, is that we walk through our life with closed eyes and do not notice our chances. As soon as we open our eyes and deliberately search we see many who need help, not in big things but in the littlest things. Wherever a man turns he can find someone who needs him.

One day I was travelling through Germany in a third-class railway carriage beside an eager youth who sat as if looking for something unseen. Facing him was a fretful and plainly worried old man Presently the lad remarked that it would be dark before we reached the nearest large city.

"I don't know what I shall do when we get there," said the old man anxiously. "My only son is in the hospital, very ill, I had a telegram to come at once. I must see him before he dies. But I am from the country, and I'm afraid I shall get lost in the city!"

To which the young man replied, "I know the city well. I will get off with you and take you to your son Then I will catch a later train."

As they left the compartment they walked together like brothers.

Who can assay the effect of that small kind deed? You, too, can watch for the little things that need to be done.

During the first World War a cockney cab driver was declared too old for military service. From one bureau to another he went, offering to make himself useful in spare time and always being sent away. Finally he gave himself his own commission. Soldiers from out-of-town camps were being allowed leave in the city before going to the front. So at eight o'clock the old cabby appeared at a railroad station and looked for puzzled troopers. Four or five times every night, right up to demobilization, he served as a volunteer guide through the maze of London streets.

From a feeling of embarrassment, we hesitate to approach a stranger. The fear of being repulsed is the cause of a great deal of coldness in the world; when we seem indifferent we are often merely timid. The adventurous soul must break that barrier, resolving in advance not to mind a rebuff. If we dare with wisdom, always maintaining a certain reserve in our approach, we find that when we open ourselves, we open doors in others!

Especially in great cities do the doors of the heart need to be opened. Love is always lonely in crowds. Country and village people know each other and realize some common dependence, but the inhabitants of cities are strangers who pass without salute—so isolated, so separate, often so lost and despairing. What a stupendous opportunity is waiting there for men and women who are willing to be simply human!

Begin anywhere—in office, factory, subway. There may have been smiles across a streetcar aisle that stayed the-purpose of a suicide! Often a friendly glance is like a single ray of sunshine, piercing a darkness we ourselves may not dream is there!"

Dr. Schweitzer.

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3	**Philosophy & Philosophers**	0—1—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ನಾಯಕ್ಕರ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

UNJUST TREATMENT OF VETERINARIANS

" Live-stock industry has a pre-eminent place in National economy. One of the principal features of Indian rural economy is the livestock industry.

Improvement of livestock goes a long way to aid agriculture. It is an undisputed fact that agriculture cannot be operated without the activities of cattle. There is a roar on all the platforms that India is predominently an agricultural country, that she cannot survive unless there is self-sufficiency and land and livestock are the subverse and converse of the same coin, one side of which cannot be supported without the other.

All sense of happiness and comfort in life emanates from exuberant energy, buoyant cheer having its starting point in good and cheap food, not only in the form of grains and cereals but in the form of milk, meat, egg, fat etc. Can anything be done without the motive power of bullocks? At the present moment production has been at a low ebb. Imports involve a heavy drain of national wealth and also they have been checked for political and other reasons. Many instances may be cited in support of this fact.

War means no progress in agricultural development. War or no war population goes on growing steadily and increasingly. Separation of important grain producing areas of Pakistan and disorganisation of rice production in Burma and her dwindling position of exportable surplus owing to internal disorder have been the contributory factors for food crisis. Scarcities are impeding the revival of normal life.

With this food crisis our economic life constitutes a serious problem, particularly in as much as the extent of the maximum benefit of cattle both alive and dead that can be exploited by keen interest and improvement, compared to the requirements, is altogether inconsiderable. The problem of food reduces itself to the real problem of the country, that is, the problem of the welfare of our livestock, and here lies the significance of the prayer of ancients " May The Cows Prosper ". Animal Husbandry which is viewed in this perspective not only stabilises the food strategy but also widens the way for the promotion of rural prosperity in the sphere of industrial pursuits, such as, textile industry, glue making, button making and skins and hides industries. The last named alone contributes to the national wealth nearly Rs. 70 lakhs.

The Veterinarian has an important role to play in the human welfare through the development of agriculture, animal husbandry and fisheries etc, for increasing the production of food and also for improving human nutrition. He is the competent man to vouch-safe the quality of milk, meat and wool etc. Since there is a food crisis in our province in common with the other provinces and the country as a whole, the importance of food is increasingly realised now and it is in this endeavour that the Veterinarian is called upon to play an important role The role of Veterinarian is beset with great difficulties.

The Veterinarian in our State in addition to his pure Veterinary work is tagged with other works such as sheep development, poultry development, Dairying, fisheries and bee-keeping etc. and thus his work has been increased much. Nevertheless, he has been discharging his duties loyally. Having taken up a humanitarian service he is humble. He is unostentatious and unassuming.

It is the duty of the Government to keep up the efficiency of the departmental work by keeping the personnel satisfied and hopeful of the future prospects. Dissatisfaction and discontent shoud not spread in the service personnel.

At present what is the condition of the Veterinary Department in Mysore State? The Government has been spending thousands of rupees every year for Veterinary education, nearly Rs. 1500/- per student per annum. What remuneration does the Government give for these Veterinary Graduates for their strenuous itinerary and other kind of work after the completion of equally strenuous and long course of studies? What encouragement have they been shown? They want lucrative pay and T.A. They need able and efficient subordinate staff. They require prompt and regular supply of drugs and biologicals.

Of late, we hear, that out of about 15 newly returned Veterinary graduates many have not been provided with work for one or two months and a few of them have been posted as Stockmen on Rs. 50/-. This is a funny affair indeed. How does the Government expect good work from these dissatisfied graduates? Is it not the duty of the

(*Continued on page 6*).

The Rationalist.

Monday : 7-7-1950.

WELL!

Well, have we entered the Third World War? If it is not that, it is its elder brother!

When the last war was being fought we were told that it was "a War to end War." We do not know whether officially that war is yet ended. It has however not ended War.

The second World War took at least 20 years to start after the first. The Third has not allowed us even 5 years' interval!

The Second World War was fought by the sons of the veterans of the First World War. The Third World War is giving the veterans of the second themselves another chance to die!

Admiral Nimitz says that Russia is not prepared for war. Russia, we think, is too clever for Admiral Nimitzs, Vijayalakshmis, and even Radhakrishnans!

Trygve Lie says that he has still hopes of peace. His going to Moscow seems to have been like Chamberlain's going to Munich to meet Hitler.

The League of Nations was shattered by the break of the Second World War. The break of the Third World War has given the United Nations' Assembly a chance to prove its worth. Its invoking sanctions against the aggressor has opened a new chapter in World history. The Korean war is not merely a trial of strength between two world-heavy-weight champions, but also a test of the U.N.A's status as a world force. If the aggressor is beat back, then for some time to come, other powers inclined to be high-handed, would draw in their claws, and assume good behaviour.

It is rather an irony that U.S.A. which disowned Woodrow Wilson in 1920 when he wanted America to join the League of Nations, should now be the first to fight for the United Nations,—we might add—to the last man, to the last ditch, and to the last atom bomb!

For the second time within a decade America has been caught napping, and has to put forth all her might.

There were seven or eight big powers during the last war. They are all now reduced to two. At least one of the two now thinks that the world has no place for two big powers.

Hitler was a noisy, hysterical, tub-thumper, and his arm was rather short, Danzig, Sudetanland, Hungary, Austria, Czechoslovakia, and so on.

Stalin is silent like the Sphinx. He combines all the tenets of Marx, Machiavelli, Chanakya, Shakuni, and Kalinga. His movement is silent, sweeping, inexorable, like the lava flood of the Visuvius. He has flexible, long arms like Kabandha, which pluck countries far and near, from Estonia to the South pole, from Yakutsk to Peruvia. He pictures Russia as s white-fleeced, sprawling, rampant, magnificent polar bear looking on at her cubs, Mao Tse Tungs, Ho Chin Meis, and other communist chiefs everywhere, rebuilding the world as white-ants rebuild things.

America has Red Cross-Nursed the world these ten years, and its fear seems to be that having left Europe two centuries ago in order to be independent, its self-preservation is threatened, and it may once again be made a dominion of Europe.

That is the atmosphere of the Korean War. To say that North Korea is invading South Korea in order to become one, and that

U.N.A. is a hound to interfere, is like saying that Pakistan can invade India or India can invade Pakistan in order to become one.

To say that North Korea has invaded South Korea of its own accord and without outside aid, is foolish. To say that North Korea can serve as cat's-paw of Russia and overcome South Korea, and that the rest of the world should keep quiet, is—a little too much,—or a great deal too much!

To imagine that Russia is only a silent observer while America is an active participant in the war is absurd. Mao Tse Tung, as we know, soon after conquering South China, went to Moscow and stayed months there. Was he sight-seeing there, or planning further conquests with the Polit Bureau? Obviously the latter, as events have shown.

Russsia then, we conclude, is backing the South Korean invasion, and America is opposing it. Assuming that the impetus of the pre-planned invasion will cause further reverses to American arms, we may take it for granted that America and the Allies will feel bound to dig themselves in and carry on the fight to the bitter end, however long it might take.

Or assuming that the northern army is pushed back and defeated, Russia will come out openly, will all her satellite States in Europe and Asia, and carry on the conflict till the world is rid of its excess population.

Somebody suggests that Pandit Nehru should intercede. Poor Pandit! His intercessions in home problems leave them where they are. His intercession in this giant conflict would be like the bleating of an innocent lamb when the menagerie is on fire!

So we come back to the dictum, "If this is not the Third World War it is its elder brother!"

Editor.

THE "RATIONALIST"

Sir C. P. Ramaswamy Iyer writes:

"I regard the *Rationalist* as an acutely analytical and suggestive journal, and I am a regular and careful reader of its successive issues. Socrates to whom you refer once adverted to himself as a "gad-fly", and this description is not inapt. My best wishes for the prosperity of your paper which fully reflects your unconventionally courageous attitude towards problems of moment."

UNDER NATIONALISED MEDICINE

A twelve year old girl, whose right hand was said to resemble a bird's claw after an operation for removal of a birthmark, was today awarded £3,000 damages and costs against the Ministry of Health which runs Britain's hospitals.

Mr. Justice Croom Johnson, said three serious operations were performed on the girl, Patricia Neely whose fore-arm was badly scarred, grossly disfigured and "so shunken and horrible it looked as if it had been struck by lightning or tortured!"

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(Continued from page 3.)

Government to satify their hunger? Why should they not be given their stipulated pay of Rs. 75/ in these hard days? If there are no vacancies, this is not the proper alternative course for the Government to take recourse to. If they cannot be paid properly, they may be permitted to secure employment in other provinces where they can easily be started on Rs. 100/, Rs. 120/- and so on. Why did the Government spend so much money on the education of these graduates indiscriminately if there is no need of their services and when there are no vacancies?

Does the Ministry concerned investigate into the matter?"

We trust Government will examine the matter and do them justice. Ed.

A UNIVERSITY PROBLEM

The Syndicate of the Andhra University has worked out a novel system, whereby the names of examiners and the examination numbers of students will be kept confidential till the results are officially announced.

The system, which is expected to be brought into force from the ensuing September examinations of the University, will entail an additional expenditure of over eleven thousand rupees.

Under this system, the University authorities will get all the answer papers of candidates direct to the University office, assign them fresh numbers and send them on to examiners for valuation. The names of examiners will thus be kept absolutely confidential from students whose numbers will not be announced to examiners.

This system, it is officially stated, has been devised with a view to preventing students from approaching examiners for marks.

EVERYTHING COSTS MORE IN INDIA

Ratings of the Indian Naval Squardron now visiting Singapore have purchased a large number of cycles, to be taken with them to India.

B cycle dealers in the city reported record sales during the last few days owing to this fact. The explanation for the purchases is that cycles cost more in India.

SOME WONDERFUL FATHERS

Rama V, or King Chulongcoran of Siam, who died in 1910 had 3,000 wives and 370 children,—184 sons and 236 daughters!

Rameses II, the famous Pharoah, was the father of 162 children—111 boys and 51 girls.

Mulai Ismail, the culminating glory of the Sharifian Emperors, is the prize "daddy" of all times. He was a real father of his country if there ever was one. Mulai ruled Morocco for fifty-seven years with his capital at Tafilat. He had many wives as is the royal and Mohammedan custom of Morocco, and when he died in 1727, the stalwart old patriarch left living 541 boys and 340 girls!

Ah-Kwei, of Kansu, China, saw his descendants down to the tenth generation. He was presented to the son of the son of the son of the son of the son of the son of the son of the son! Ah-Kwei lived in the Golden Age of Happiness. Ah-Kwei had 130 living great-great-great-great-great great-great-great-grand-children!

The wife of Matthew Bauer, a farmer living near Nagykikinda, Yugoslavia, has given birth to a child each year for the last 28 years. All the children are alive and healthy. Twelve are married and 16 are still under the paternal roof.

Madame De Malde-Meure (Malde-meusre) gave birth to one child the first year, twins the second year, triplets the third year, quadruplets the fourth year, quintuplets the fifth year, and the sixth year, the good woman bore six children! A total 21 children in six years. She died as a result of her last confinement.

Hieronymus, of Rome, married 22 women—his twenty-first wife had had 20 husbands before him.

LEGISLATOR FIRST

An Engineer and a Legislator were having a discussion as to which of the two professions was the older.

The Engineer said that the world was made out of Chaos, which was undoubtedly Engineer's work. The Legislator replied. "Yes; but it required a Legistator to make the Chaos."

ಮುಂ ರಾ। ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

" ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ. "

ಜಯಕರ್ನಾಟಕ :

" ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ರುನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಂ ಜಿ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. "

The Hindu :

" The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

" ವ್ಯಾಪಾರ "

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ಬೆಲೆ ೦—೧೫—೦

" ಕಾರ್ನೆಗಿ "

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ಬೆಲೆ ೦—೩—೦

ವಿದ್ಯಾದಾಯಿನಿ :

" ಮುಂ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನನ್ನ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಹೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. "

" ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು "

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಿಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅವತಾರಕಾಂಡ,

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ಬೆಲೆ ರೂ. ೧೦-೦-೦.

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JUDGE'S SALARY SUIT

Arguments were addressed on the 19th inst. before Venkataramiah and Mallappa JJ, of the Mysore High Court, on the Petition for a writ of Mandamus filed by Mr. R, Puttaraj Urs to be issued to the Government of Mysore, who is the Respondent, to disburse his salary in accordance with the States Ministry's directions dated 20 3-50.

The Petition had been posted for Admission to to-day.

Mr. L. S. Raju, Counsel for Petitioner, arguing submitted that no question of admission arose, that the High Court Office had made an incorrect note which he could not understand when there was no order by any Admission Judge.

Quoting the Supreme Court Rules which should serve as a guidance Mr. Raju submitted that notice must issue and the Respondent heard. In answer to Court's question Mr. Raju stated that a Writ of Mandamus was the appropriate remedy in the case and that no definite refusal is necessary as the last communication from the Secretariat dated 24-5-'50 was an ill-advised one, and amounted to practically Contempt of Court.

Mr. Raju further stated that the Petitioner will take other legal steps to have the President's Order of 26-1-'50 set aside by a Court of Law but in the meanwhile his salary and allowances guaranteed under the Constitution must be paid. The President acts through the Ministry of States which has written to the Respondent. Even in the matter of retiring Mr. Urs, the President did not act on his own initiative on 26 1-'50 when he must have been very busy but acted on the advice of the Ministry of States which according to Sardar Patel did so on the strong recommendation of the Chief Justice of Mysore equally strongly backed by the Government of Mysore. The President also in his latest letter has stated that the question of leave and salary has to be dealt with by the Ministry of States.

Mr. Raju stated that just like fixing a definite period of the tenure of office of the High Court Judge, the guarantee of his leave allowances and pension are equally important to safeguard the independence, integrity and efficiency of the High Court. He could not understand how on the basis of the Office Note the Chief Justice posted this for admission. The Office Note baffled him and he is now moving for a notice to the Respondent by a Notice of motion as contemplated in the Supreme Court Rules and the procedure in Crown practice in English Courts.

He prayed for notice so that the Respondent may also be heard on this important question relating to law and procedure. He said that he had paid process fee on the date of the application with copies thereof to be served on the Respondent.

The Court directed notice to the Respondent.

F.A.D.

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MYSORE MUNICIPAL ADMINISTRATION

(Continued from previous issue.)

FINANCES

So far, only one side of the picture has been drawn. The other side may well be presented.

The majority of the councillors consists of well-known congressmen who are really well-intentioned, and if they have not been able to maintain the city in as good a condition as it used to be, there must be good reasons from their view points. Of course any one with some municipal experience, has to concede, that no municipality can be able to manage to keep every bit of its area in tip-top condition always. Some portion of it or other is bound to be in a state betokening neglect. But taking all in all, a city like Mysore which was once a pride of the state, ought not to have been allowed to deteriorate in the way depicted previously. It will not be wrong to say that the city on the whole looks unkempt.

The ostensible reason advanced is shortage of funds, in the face of mounting prices and increased establishment charges due to the payment of dearness allowances to the huge staff maintained by the municipality. There is force in such a contention. No reasonable men should take objection to the Municipal Council increasing rates and taxes to meet the mounting charges. In fact recently the council has increased rent of market shops and stalls, and enhanced house taxes also. How far this additional income has been helpful to the public is not apparent! They have again hit upon other sources to augment the municipal income, one of which is to levy house taxes on the basis of ten months' rental in place of eight months' rental, which was in vogue in this city for a long time past. Even this may be considered reasonable in the context of the present dire necessity, if the Municipal Council takes the trouble to see that there is proper return to the tax payer in the shape of increased amenities and satisfactory municipal services. What is it that is mostly evident? Signs of neglect all over and diminishing municipal services. The councillors rarely move about, apparently for fear of attack by their constituents on account of their apathy evinced by them to the general welfare of their mohallas. The Executive Officers are not seen anywhere and have become mostly unknown entities. There seems to be no control over the subordinate establishment. The Council is likely to antagonise people if they go on raising taxes without giving any advantages in a tangible way. It will be well advised to have its budget position re-examined by a committee of municipal councillors and others with municipal experience, and cut down establishment where possible, to meet other urgent requirements.

It is observed that the expenditure on establishment charges amounts to more than 50% of its income. There seem to be too many employees for the work there is. In recent years the Municipality seems to have employed more hands than necessary and there is no work for all Appointments seem to have been created for men and not men for posts. Some of the incumbents being probably the nominees of this or that councillor.

Again, in the preparation of the budget it seems as a matter of practice, to provide for the collection of only 50% of the arrears. Why earnest efforts should not be made to collect the full current demand, and as much of the arrears as could be done by using all means open under the Municipal Act is not clear? The committee proposed may consider all these factors and recommend complete overhauling of the budget position. Sooner or later this has to be done in view of the impending proposal to alter the municipal laws giving enhanced powers to the Municipal Council to be in keeping with the change in Government. The new Municipal laws will doubtless provide for surcharging the Council for any irregular expenditure. Allowing remissness in collection on the one hand, and resorting to enhancement of rates and imposition of additional taxes on the other seem to be the order of the day. There seems to be one assured and expanding source of revenue viz. octroi collection, but for which, the Municipality might have found itself in a sadder plight for expenditure. They could count safely more or less, on this source, so long as there is the present Octroi Superintendent —a very straightforward worker who has been known to carry on strictly, without fear or favour, preventing smuggling to the greatest extent possible.

THE ELECTORS

The electors may be said to be largely responsible for these failings. But, they are mostly

(Continued on page 6).

The Rationalist.

Monday 24-7-1950.

SICKENING

The way international and national matters are handled by the Jacks in office makes people sick! They talk of peace and wage war. They talk of prosperity and plenty, but only contribute to scarcity and want. They talk of serving the people, but deprive the people and fatten themselves. Each new Minister proves more incompetent than the previous one, and tries to cover his futility by diverting the public mind by new slogans. Journalists who seek to be independent and critical are either imprisoned by gangsters in power, are shot by gangsters seeking power. High Court Judges have to sue "Governments of the People" for their salaries. Half a dozen idlers from anywhere can call themselves an International Seminar, for this or that, for even counting each others' hair, and the Mysore citizen, starving and overtaxed, must wet-nurse these abandoned babies at Krishnaraja Sagara, and provide them all the wine they can drink, and all the food they can stuff to the neck.

Thinking of these and commenting on them is a taxing task, a disgusting task.

As it is, our readers are having too much of them through the daily papers. We therefore turn this week to the inspiring subject of Sanskrit Wisdom: *Editor.*

SANSKRIT WISDOM

ಆರಂಭಗುರ್ವೀ ಕ್ಷಯಿಣೀಕ್ರಮೇಣ ಲಘ್ವೀಪುರಾ ವೃದ್ಧಿಮುಪೈತಿಪಶ್ಚಾತ್ ।
ದಿನಸ್ಯಪೂರ್ವಾರ್ಧಪರಾರ್ಧಭಿನ್ನಾ ಛಾಯೇವಮೈತ್ರೀ ಖಲ
ಸಜ್ಜನಾನಾಂ ॥

आरम्भगुर्वी क्षयिणीक्रमेण लघ्वीपुरा वृद्धिमुपैतिपश्चात् ।
दिनस्यपूर्वार्धपरार्धभिन्ना छायेवमैत्री खलसज्जनानां ॥

ಮೃಗಮೀನಸಜ್ಜನಾನಾಂ ತೃಣಜಲಸಂತೋಷವಿಹಿತವೃತ್ತೀನಾಂ ।
ಲುಬ್ಧಕಧೀವರಿಶುನಾ ನಿಷ್ಕಾರಣವೈರಿಣೋ ಜಗತಿ ॥

मृगमीनसज्जनानां तृणजलसन्तोषविहित वृत्तीनां ।
लुब्धकधीवरपिशुना निष्कारणवैरिणो जगति ॥

ವಾಂಛಾಸಜ್ಜನಸಂಗತೌ ಪರಗುಣೇಪ್ರೀತಿರ್ಗುರೌನಮ್ರತಾ
ವಿದ್ಯಾಯಾಂ ವ್ಯಸನಂಸ್ವಯೋಷಿತರತಿರ್ಲೋಕಾಪವಾದಾದ್ಭಯಂ ।
ಭಕ್ತಿಶ್ಚಾಕ್ಷಿಣಿಶಕ್ತಿರಾತ್ಮದಮನೇ ಸಂಸರ್ಗಮುಕ್ತಿಃಖಲೇ
ಷ್ವೇತೇಯೇಷುವಸಂತಿ ನಿರ್ಮಲಗುಣಾ ಸ್ತೇಭ್ಯೋ ಮಹದ್ಭ್ಯೋ ನಮಃ ॥

वांछासज्जनसङ्गतौ परगुणेप्रीतिर्गुरौनम्रता
विद्यायांव्यसनं स्वयोषितिरतिर्लोकापवादाद्भयम् ।

Like the shadow in the forenoon the friendship of evil men is huge at first and gradually decreases and disappears. Like the shadow in the afternoon the friendship of the virtuous is slight at first and gradually increases in volume.

The poor deer lives harmlessly on grass. The fish live quietly on water. And virtuous men lead life in innocent happiness. Yet the hunter, the angler, and wicked men hate them for no reason and seek to destroy them.

Seeking the companionship of the virtuous, loving the good qualities of others, being obedient to elders, assiduousness in studies, faithfulness to one's own wife, fear of public scandal, devotion to God, control of one's own self, and dissociation from the wicked,

भक्तिश्चक्रिणि शक्तिरात्मदमने संसर्गमुक्तिःखले
ये चैतेषु वसन्तिनिर्मलगुणा स्तेभ्योमहद्भ्यो नमः ॥

ವಿಪದಿಧೈರ್ಯ ಮಥಾಭ್ಯುದಯೇಕ್ಷಮಾ ಸದಸಿವಾಕ್ಪಟುತಾ ಯುಧಿ
ವಿಕ್ರಮಃ ।
ಯಶಸಿಚಾಭಿರತಿ ರ್ವ್ಯಸನಂಶ್ರುತೌ ಪ್ರಕೃತಿಸಿದ್ಧ ಮಿದಂ ಹಿ
ಮಹಾತ್ಮನಾಂ ॥

विपदिधैर्यं मथाभ्युदयेक्षमा सदसिवाक्पटुता युधिविक्रमः ।
यशसिचाभिरतिर्व्यसनंश्रुतौ प्रकृतिसिद्ध मिदंहि
महात्मनाम् ॥

These fine qualities render men great and bring them esteem.

Courage in the face of disaster, mildness in prosperity, eloquence in men's assembly, valour on the battle-field, love of fame, and earnest endeavour in religious studies, are inherent qualities of great men.

ಕರೌತ್ಯಾಗ್ಯಾಯಗ ಶ್ಶಿರಸಿಗುರುಪಾದಪ್ರಣಯಿತಾ ಮುಖೆ ಸತ್ಯಾ
ವಾಣೀ ವಿಜಯಿಭುಜಯೋರ್ವೀರ್ಯಮತುಲಂ ।
ಹೃದಿ ಸ್ವಚ್ಛಾವೃತ್ತಿ ಶ್ಶ್ರುತಮಧಿಗತಂಚಶ್ರವಣಯೋ ರ್ವಿನಾಪ್ಯೈ
ಶ್ವರ್ಯೇಣ ಪ್ರಕೃತಿಮಹತಾಂಮಂಡನಮಿದಂ ॥

करेश्लाघ्यस्त्याग शिरसिगुरुपादप्रणयिता
मुखेसत्यावाणी विजयिभुजयोर्वीर्य मतुलं ।
हृदिस्वच्छावृत्ति श्श्रुतमधिगतंच श्रवणयो
र्विनाप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम् ॥

The hand giving in praiseworthy charity, the head bowing reverently at the feet of elders, the mouth uttering truthful words, the arms possessed of matchless strength, a pure heart, and ears serving as channel for divine learning, these adorn noble-men even without riches.

G. R. JOSYER.

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(*Continued from page 3.*)

docile people and are not generally conversant with their rights and responsib lities and how their representatives in the Council are answerable to them. Their cute sense is very much circumscribed. Having become used to bow to authorities for generations, they cannot bring themselves the boldness to take up an attitude other than submissiveness. They submit meekly to their lot and do not loudly complain. A few of the voters who are expected to be bold enough to complain, do not want to do so, as they have to get something done for themselves through the Councillors, at some time or other. The Councillors have taken full advantag of this weakness on the part of the public and thus have taken up an unhelpful position.

There have previously been endeavours made for setting up rate-payers' associations to educate the people in the civic line, but the response from the public has only been poor. The Praja Sangha Councillors made a big promise before election to the effect that if they find themselves unable to do any good to the city they will clear out. On the other hand, once secure in their seats, they have caught the contagion of their colleagues of the Congress Party in remaining mute towards public complaints. They have not stirred even to attempt to educate the public in civic affairs by forming rate-payers' associations which are so very necessary in the new set up.

CONCLUSION

The author of these notes wishes to state that they are not intended to vilify or hold to ridicule any one party or individual. Prevailed upon by friends and well-wishers to commit to paper all his experiences of municipal affairs, extending over a long period, perhaps longer than many, he has attempted to portray things as they are and as observed by others, with a view to merely bringing to the notice of all concerned, the actual state of affairs, which, those immediately concerned are often unable to observe in detail while they can be easily noticed by outsiders. This may be considered as a useful service rendered if the state of affairs as depicted sets people thinking. The writer hopes to give some constructive suggestions in future notes which he intends publishing.

CHITRAGUPTA.

WHY DO WE SAY "GOOD HEALTH" WHEN SOMEONE SNEEZES?

Sneezing is often the symptom of a coming cold with all its possible unpleasant complications and it is, after all, not so surprising that in all countries and in every language, we should wish the unfortunate victim "Good Health".

In remote antiquity, as we can read in Homer, sneezing was a good augury. It was largely regarded as a "good omen from the gods" when Penelope by chance happened to sneeze, when the return of her husband Odysseus was mentioned. In later days this superstition persisted and it has happened, for instance, that an Indian tribe surrendered to the Spanish, without even striking a blow, when the commander of their conquerors standing at the head of his troops, suddenly sneezed! Later, the superstition that sneezing was a favourable portent change and it became customary to regard it as a sign of evil. The name of the Deity was invoked to ward off disaster by exclaiming, for instance, "Que Dieu vous benisse" or "God bless you". In other countries, when sneezing, wishes of God-speed and prosperity were expressed, such as "Felicita" in Italy, "Prosit" in Germany and in Spain "Salud", often adding "y pesetas", so that he who sneezed was wished "Health and Wealth".

That to-day this practice has become a mere complimentary phrase, is not surprising, because it is now well known, that by driving away evil spirits no illness or calamity can be warded off. Science has provided mankind with a more tangible prophylactic and medicine. QUININE, especially combined with Vitamin C, which our body craves when infected with the virus, is the harmless and safe remedy and moreover prevents further complications.

We would almost be inclined to say to anyone sneezing "take quinine" instead of the usual "good health". In these days, when efficiency has become such a fetish, such concrete advice would certainly not be out of place.

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ಮುಖ್ಯ ರಾವ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ವಿಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ್ಯ ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ಫಲವಿರುವವು."

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾವಾಯಿನಿ :

"ಮುಖ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಕೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಹೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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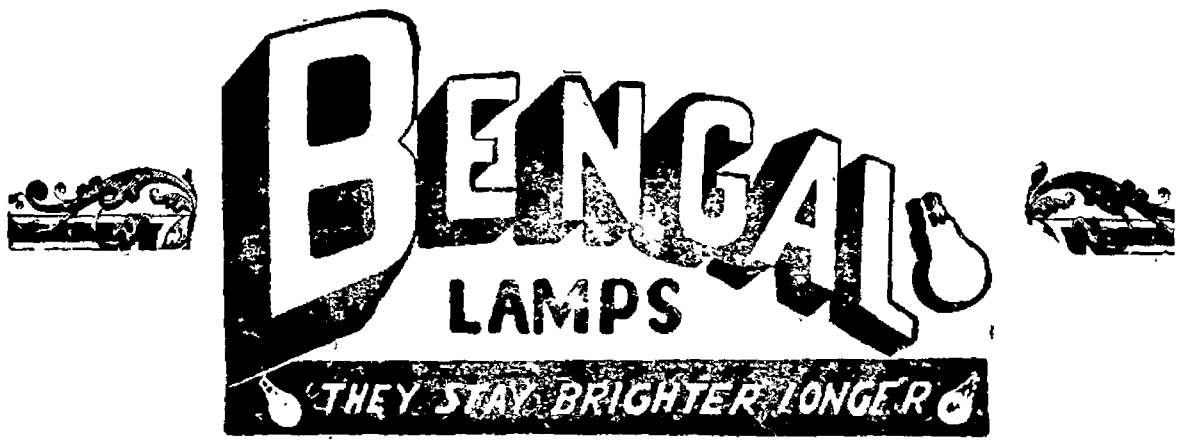

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THE SOCIALIST AIM

Mr. Jayaprakash Narayan, General Secretary of the Socialist Party appealed to the Mazdoors and Kisans of India recently to aim at bringing about during the coming General Elections a change in Government—a change from present capitalist-controlled Government to a Kisan-Mazdoor one.

Mr. Narayan was addressing the open session of the Engineering Mazdoor Sabha.

Mr. Asoka Mehta, General Secretary of the Hind Mazdoor Sabha, presided over the conference which was inaugurated by Mr. N. M. Joshi.

The Engineering Mazdoor Sabha adopted a six-point charter, demanding among other things, fair wages, share in the control of industry and reduced working hours.

Mr. Narayan in the course of his address said that the Congress party which during the pre-independence era had been built up by the endeavours of the common people had today fallen into the hands of capitalists and had belied the hopes and aspirations of the people.

Before 1947, Mr. Narayan said, the common man worked with the Congress and for the Congress in the hope that after the achievement of independence, his bare necessities of life would be soon provided for and an improvement in his standard of life would be brought about gradually. Mr. Narayan regretted that none of those bare necessities—food, clothing, shelter, education and medical facilities—had been provided for, and instead of progress there had been a backward march.

Mr. Narayan, therefore, appealed to Mazdoors and Kisans to take stock of the situation and decide during the coming general elections whether they wanted a capitalist-Government or a Kisan-Mazdoor Raj.

"We must once for all be convinced," Mr. Narayan continued "of the policy of the Congress which is the policy of preserving the capitalists and their exploitation in the country, a policy which will heap benefits on the rich and will harm the labourers.

"If labour despairs under the strain of such a policy, and remains in a condition of stupor accepting their misfortune their condition will never improve but will deteriorate. It is necessary today that labour must enter the field of politics," he said.

Addressing the labourers Mr. Jai Prakash said: "You must realise that through the general elections which the Government says will be held in about 11 months' time you the poor millions of the country will decide whether the Congress Government will remain for another five years and carry on its same policy of identifying itself with the capitalists or a new Government of the poor labourers will be formed."

"It is strange," he observed, "that people abuse the Congress openly but even then Congressmen are elected in some places. But now the fate of the country is going to be decided for the next five years. It is for the labour to unite and support the Socialist Party, which has been created by men like us, who had been Congressmen once, but had to leave the Congress as it did nothing for the poor labour during its three-year regime."

STRUCTURE OF SOCIETY "INVERTED"

Describing the present structure of the society as "inverted", Mr. Jai Prakash said that during the last three years of Congress rule not a single promise had been fulfilled. On the other hand the country's problems had increased.

Referring to the engineering industry he said that when the country fought for independence it was thought that the development of industry and machinery would be given the highest priority in the reconstruction programme of an independent India and the engineering labour would be increased four to five times as a result of that. But after three years of independence the opposite thing had happened and the engineering labourers were facing retrenchment and unemployment.

Mr. Asokh Metha, who presided over the meeting, said that the present Government had no economic policy before them. Government, he added, spoke of industrialisation of the country, but what was happening was that factories were closing down and there was retrenchment "without consideration" and mounting unemployment among the engineering workers.

(*Continued on page 7*).

SANSKRIT WISDOM

ಪ್ರಾಣಾಘಾತಾನ್ನಿವೃತ್ತಿಃ ಪರಧನಹರಣೆಸಂಯಮ ಸ್ಸತ್ಯವಾಕ್ಯಂ
ಕಾಲೆಶಕ್ತ್ಯಾ ಪ್ರದಾನಂ ಯುವತಿಜನಕಥಾಮೂಕಭಾವಃ ಪರೇಷಾಂ।
ತೃಷ್ಣಾಸ್ರೋತೋವಿಭಂಗೊ ಗುರುಷು ಚ ವಿನಯ ಸ್ಸರ್ವಭೂತಾನು
ಕಂಪಾ
ಸಾಮಾನ್ಯಾ ಸ್ಸರ್ವಶಾಸ್ತ್ರೇಷ್ವನುಪಹತವಿಧಿ ಶ್ಶ್ರೇಯಸಾಮೇಷ
ಪನ್ಥಾಃ ॥

प्राणाघातान्निवृत्तिः परधनहरणेसंयम स्सत्यवाक्यम्
कालेशक्त्याप्रदानं युवतिजनकथामूकभावः परेषाम् ।
तृष्णास्रोतोविभङ्गो गुरुषु च विनय स्सर्वभूतानुकंपा
सामान्या स्सर्वशास्त्रेष्वनुपहतविधि श्श्रेयसा
मेषपन्थाः ॥

ಪ್ರಿಯಾ ನ್ಯಾಯ್ಯಾ ವೃತ್ತಿ ರ್ಮಲಿನಮಸುಭಂಗೇಪ್ಯಸುಕರಂ
ತ್ವಸಂತೊ ನಾಭ್ಯರ್ಥ್ಯಾ ಸ್ಸುಹೃದಪಿನಯಾಚ್ಯಃಕೃಶಧನಃ ।
ವಿಪದ್ಯುಚ್ಚೈಸ್ತಿಷ್ಠೇಯಂ ಪದಮನುವಿಧೇಯಂಚ ಮಹತಾಂ
ಸತಾಂಕೇನೋದ್ದಿಷ್ಟಂ ವಿಷಮಮಸಿಧಾರಾವ್ರತಮಿದಂ ॥

प्रिया न्याय्या वृत्ति र्मलिनमसुभङ्गेप्यसुकरं
त्वसन्तो नाभ्यर्थ्या स्सुहृदपि न याच्यःकृशधनः ।
विपद्युच्चैस्तिष्ठेयं पदमनुविधेयं च महतां
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥

ಪ್ರದಾನಂ ಪ್ರಚ್ಛನ್ನಂ ಗೃಹಮುಪಗತೆಸಂಭ್ರಮವಿಧಿಃ
ಪ್ರಿಯಂಕೃತ್ವಾಮೌನಂ ಸದಸಿಕಥನಂಚಾಪ್ಯುಪಕೃತೇಃ ।
ಅನುತ್ಸೇಕೊ ಲಕ್ಷ್ಮ್ಯಾಂ ನಿರಭಿಭವಸಾರಾಃ ಪರಕಥಾಃ
ಸತಾಂ ಕೇನೋದ್ದಿಷ್ಟಂ ವಿಷಮಮಸಿಧಾರಾವ್ರತಮಿದಂ ॥

प्रदानं प्रच्छन्नं गृहमुपगते सम्भ्रमविधिः
प्रियंकृत्वामौनं सदसिकथनं चाप्युपकृतेः ।
अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः
सतां केनोद्दिष्टं विषममसिधारा व्रतमिदम् ॥

ಸಂತಪ್ತಾಯಸಿ ಸಂಸ್ಥಿತಸ್ಯ ಪಯಸೊ ನಾಮಾಪಿನೋಪಲ್ಯತೆ
ಮುಕ್ತಾಕಾರತಯಾ ತದೇವನಲಿನೀಪತ್ರಸ್ಥಿತಂದೃಶ್ಯತೆ ।
ಸ್ವಾತ್ಯಾಂ ಸಾಗರಶುಕ್ತಿಮಧ್ಯಪತಿತಂ ತನ್ಮೌಕ್ತಿಕಂಜಾಯತೆ
ಪ್ರಾಯೇಣಾಧಮಮಧ್ಯಮೋತ್ತಮಗುಣಾ ಏವಂವಿಧಾ ವೃತ್ತಯಃ ॥

सन्तप्तायसि संस्थितस्य पयसो नामापि न श्रूयते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं दृश्यते ।
स्वात्यां सागरशुक्तिमध्यपतितं तन्मौक्तिकं जायते
प्रायेणाधममध्यमोत्तमगुणा एवंविधा वृत्तयः ॥

Avoidance of killing, abstention from taking others' money, truthfulness, giving munificently when there is occasion, absolute dumbness in talks of other people's women, repression of greed, humility towards elders, kindness to all living creatures, are common inculcations of all the shastras, and form the pathway to attain prosperity.

Do what is good and also agreeable. Don't do anything dirty even if life is at stake. Don't beg from bad men. Don't borrow from a friend if he is poor. In the face of calamity be proud. Follow the footsteps of the great. Complying with these precepts is like walking on a sword's edge. But that is the way of the virtuous.

Charity without noise, giving visitors a warm welcome, keeping silence after rendering a service, open acknowledgment of favours received, modesty amidst prosperity, saying nothing derogatory when speaking of others, these are a hard set of rules for the virtuous, whoever may have laid them down.

A water drop falling on a white-hot iron vanishes without leaving a vestige. The same drop falling on a lotus leaf glistens like a pearl. The same drop falling in an oyster-shell in the sea, actually becomes a pearl. So men who associate with the superior, the normal, and the inferior, reach different ends.

He is a worthy son who brings joy to his parents by virtuous deeds. She is a worthy wife who cares for the welfare of her husband. He is a good friend who is constant in prosperity and adversity. These come to men by great good fortune.

G. R. JOSYER.

(*Continued on page 5*).

The Rationalist.

Monday 31-7-1950.

A FOOLISH MOVE

Krishna, Buddha, Christ, Mahomed, laid certain precepts for the happiness of men, basically the same, but differing in details. But the 20th century upstart politicians have dismissed all of them, and prescribe certain new precepts hatched in their infantile brains. They are, divide the land among the tillers, divide the factory among the workers. They don't say on the same analogy, divide the Government among the clerks! They say on the contrary, concentrate the Government among the party leaders!

They also prescribe, "Nationalisation", nationalise land, nationalise industry, nationalise trade, nationalise hotels, nationalise medicine. A hospital of idiots could not do worse than the political Working Committees of recent years. Nationalisation means handing over controls to party bosses and reducing the "common man" to the position of the cart-horse or plough-ox. Under the Tudor-Star Chamber, under the Spanish Inquisition, under the Czarist Autocracy, there was not more cruelty than today under the political revolutionary reformers.

If dividing land among tillers and factory among workers could cure human ills, Buddha, Mahomad, Christ, would have said so, and done so, and not left it to the political ruffians of 1950 to do so.

Each Minister in a State comes out with his own nostrums like the pedlar in a village fair, and forces them on the powerless public. The pranks of the land-grabbers of Burma surprise those of Madras, those of Kashmir surprise those of Delhi. Each thinks the other vile and himself a saviour, but all are equally vile. What they do will not better the world today, and ten years hence it will be worse than ever!

We said nationalisation of medicine was one of the new nostrums. It has been introduced by the Labour Ministry in England. India will no doubt copy it before long. Let us have a glimpse of it.

It means that the State promises to afford every one efficient medical service free. That is the promise. But what is it in practice?

"I am deeply disturbed by the unmistakable fact that I am not taking as good care of my patients as I did before," confesses an elderly English doctor.

"The appealing slogan that medical service should be 'free to all' sounds good," he responded. "But when such a scheme is adopted, as Britain has done, these consequences cannot be escaped: A small part of the people who are malingerers, or who exaggerate their aches, or who are hypochondriacs and imagine they are ill, continually clog our offices, take up our precious time, and constantly ask for unneeded service. They get in the way of those who really need medical care."

"Before the National Health Act," he continued, "I was taking care of people who needed my services—just about as many of them as my energy and time would permit. I was keeping up with the latest developments reported in the medical journals. I advised local school officials on preventive and sanitary measures to safeguard the health of the children. Along with other general practitioners I attended meetings with specialists to discuss new problems of disease, and to review the advances in drugs and treatment.

"Now," he said, "week after week I waste hours making out forms and reports, attending committee meetings called over this, that and the other, in the mere administration of the

law, and in responding to patients' requests for service that is unnecessary. This interferes with my care of those who really need me. It has also largely stopped the development of the preventive side of my work. It has slowed the advance in my own professional information.

"Please tell our friends in America," he concluded, "never, never, never adopt such a program!"

So says a doctor. This is from a work-man.

"I was for the National Health Program," he said. "Now from experience I am very much against it. It sounded good and seemed right that there should be no money barrier between a person who is ill and the medical care he needed. But when the money barrier was taken away, we found in its place a human barrier—a road-block of people jamming the doctors' offices and hospitals! Part of them are abusing the system. Unless you wait until you are desperately ill and an emergency exists, the barrier cannot be pushed aside. And when you finally do get through, you find something that isn't as good as it used to be! Furthermore," he added, "there is the very heavy tax to pay the bills. I don't pay the doctor, but I *pay* in taxes!"

Industrial absenteeism because of illness was higher in the first year of the health program than it was in the preceding years! A sample social survey also reported an increase in sickness!

It is a further fact that during the first year of the operation of the British National Health Service, from July 1948 to July 1949, the death rate in Britain went up rather sharply!

We leave comments to our readers!

Editor.

A HANGMAN'S THOUGHTS

Mohamed Al Shura is a male nurse in the Egyptian Prison service and the country's official executioner. Recently, as he fingered his amber praying beads, he told something of his work in hanging those condemned to death "I have been executioner for fifteen years," he said, "and have lost count of the hangings I have carried out. Execution is a humane and skilled task which can only be done successfully by those fitted by nature for it.

"I get £4 for each hanging—a minute's work. My main complaint is that in spite of the high cost of living in Egypt, the rate is the same as before the war. Months pass without a single hanging and then I have four in as many weeks. It's a matter of luck!

"I use ropes about nine feet long specially made in England. Before the war they cost £5 each! now they cost £15. Each rope is used for three hangings; the first time it stretches about four inches, and two inches on each of the second and third occasions.

"Childless women come to me and ask for pieces of the rope. They believe that if they put the rope on the ground and step over it, several times they will become fruitful. If there was anything in this surely my wife and I would not be childless!

"My predecessor, Mohamed Badawy, fell dead as he was executing a man at Kena in 1938."

MARRIAGE

NASIRA BEGUM, daughter of Mr M. Ismail Sheriff, Labour Commissioner in Mysore, with Mr. AHAMADULLA KHAN, B SC., HONS, son of Alijanab M. Ahmed Hussain Khan Sahib, Zamindar, Mulbagal, on 31-7-50 at "Khatoonejannath," Kalasipalyam, Bangalore.

(*Continued from page* 3.)

ಯಃಪ್ರೀಣಯೇತ್ಸುಚರಿತೈಃ ಪಿತರಂ ಸ್ವಪುತ್ರೋ
ಯದ್ಭರ್ತುರೇವ ಹಿತಮಿಚ್ಛತಿ ತತ್ಕಳತ್ರಂ ।
ತನ್ಮಿತ್ರಮಾಪದಿಸುಖೇಚ ಸಮಕ್ರಿಯಂ ಯ
ದೇತತ್ತ್ರಯಂ ಜಗತಿ ಪುಣ್ಯಕೃತೊ ಲಭಂತೆ ॥

यःप्रीणयेत्सुचरितैः पितरं सपुत्रो
यद्भर्तुरेव हितमिच्छति तत्कळत्रं ।
तन्मित्रमापदिसुखेच समक्रियं य
देतत्त्रयं जगति पुण्यकृतो लभन्ते ॥

MODERN DESIGNS

An egg cup, you would imagine is about as standardized in shape and size as anything can be, saving little scope for improvement.

That, at any rate, was what Mischa Black, the famous designer, thought when he was asked to design a new plastic model. But just to make certain he sent some of his staff on a shopping tour with instructions that they were to buy as many different kinds of egg cup as they could find.

In less than a week there were 200 different egg cups, ranging from elegant silver ones to cheap mass produced samples, scattered round his office. Furthermore, they revealed the fact that there were considerable variations in the size of the bowls.

It would have been a simple process, pre-war, to send the staff out to buy a couple of hundred eggs in order to establish the average size. But not these days. So the Ministry of Agriculture were asked for data about egg dimensions, which they supplied and from which some model egg cups were made of a size which would hold the largest while at the same time not rattling unduly if the purchaser's allocation egg turned out to be smaller.

These models, made in transparent Perspex so that the grip and free space could be easily studied, were next sent off to a number of obliging chicken-farmers for their comments. As a result, the standard size for the bowl was at last established.

That settled, Mischa Black passed on to the next requirements—the egg cup's appearance and balance, a base small enough to stand on a small plate, a device to avoid the the egg spilling over the edge, ease and comfort in use, and also in washing-up and drying.

Four out of the first twenty designs were at last ready to be submitted to the manufacturer, who, in consultation with his technical staff, finally selected one, which had then to be vetted by a consultant engineer. After his slight amendments had been incorporated, working drawings and a wooden "prototype" egg cup were made, and samples sent to representative housewives. When the latter were found to have no adverse criticisms to offer, production of the plastic cups began in earnest and in big quantity.

Was it worth all the time, expense and effort?

Very definitely yes. In our modern factory age, when hundreds of thousands of a new product can be rolled off the assembly line in a few hours, there is no longer room for "hit and miss" methods. Raw materials are too valuable, the home market too starved, and the overseas markets too selective. The manufacturer who employs a good industrial designer and allows him to experiment *first* is literally harnessing the machine age to the good old days of individual British craftsmanship, when the man who made a piece of furniture had first designed it himself.

The old craftsman chair-turner was woodman, timber merchant, furniture maker, upholsterer, salesman, accountant, advertising manager, market researcher, wholesaler, retailer, all rolled into one. To-day all those steges of production and marketing are specialized The new problem is to find someone who can co ordinate their different activities, which is where the industrial designer comes into the picture. Not just to turn out incredible gadgets, which in fact seldom save labour, but to see that the articles he produces are easy to make, easy to use, and easy to look at.

On that basis, good design means a great deal to you and me. Assuming, for instance, that you drink tea three times a day lack of design in your teapot or kettle means that you hurt your hand and spoil your tablecloth more than a thousand times a year—and possibly you scald yourself once or twice into the bargain Once you have used a kettle whose handle slopes conveniently and safely away from the spout, and which is filled as well as emptied by the spout, you wonder why other kettles still have lids that have to be fiddled into position underneath the handle.

We have modern industrial designers to thank for saucepans with handles curved scientifically to give a firm, palm upwards grip, and lids fitted with heat proof knobs and no crevices to collect dirt, and for chairs constructed on the sound principle first thought up by the Three Bears, one to fit each member of the family.

Why, when you come to think of it, did we always buy furniture in suites—two armchairs and a sofa to match—when remakably few families are of standard shape and size? That is one thing the war has done for us—restricted supplies so much that we now of necessity buy chairs singly and, if we are wise, for a special purpose.

(To be continued)

(*Continued from page* 3.)

Labour was not afraid to work, he said, and if new India was to be built, labour would have to work with all their energy. But as a matter of fact they were not provided with work and neither the industrialists nor the Government were taking any steps to stop this growing unemployment of the labourers.

Urging for an increase in labour wages Mr. Asoka Metha said that no good purpose was served by the system of dearness allowance, and instead of it labour be given an integrated wage so that it would not be robbed of its share of bonus and gratuity.

SABHA'S DEMANDS

The demands contained in the charter as adopted by the Sabha were:

Fair wages: "Fair wages constitute the first charge on industry. The demand has now become too insistent and must be immediately complied with."

Social security: "The world over huge strides have been made in the direction of social security. In India although a limited scheme of health insurance was promised even that appears to have been shelved."

Housing: "The number of homeless daily grows. So long as this basic need of the workers remains unattended to they can never give their full to the industry."

Technical education: "The worker can never give his best to industry, unless he is trained. It is the responsibility of the industry to give all facilities to unskilled workers for becoming skilled."

Share in control of industry: "If industrial organisation is to develop with the full co-operation of workers there should be an increased association of workers in the management and control of industry."

Working hours: "The working hours should be reduced from 48 hours a week to 40."

The conference also passed a resolution demanding immediate withdrawal of the two Labour Bills —the Trade Unions Bill and Labour Relations Bills—now before the Select Committee of the Parliament. The Bills, the resolution said, would reduce the trade unions to a position of "abject slavery."

A resolution on unemployment said that there was a "growing volume of unemployment" in the engineering industry in common with other industries. "In the ship-building and ship-repairing section alone over 15000 workers have been rendered idle in recent times."

As an immediate measure to avert unemployment, it recommended to the Government, the undertaking of a planned programme of industrialisation, rationalisation of managements and reduction of weekly working hours from 48 to 40.

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BENGAL LAMPS

ANNUAL MEETING

The 22nd Annual Meeting of the Mysore District Automobile Association was held on 30th last, under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., the President. After preliminary remarks by the Chairman, Mr. S. Sangiah, B.A., the Honorary Secretary presented the Report and Audited accounts which were approved by the meeting. Mr. G. R. Josyer was unanimously re-elected President, Messrs. C. P. Janakiram and P. N. Subrayappa, B.A., LL.B., were elected Vice Presidents, Messrs. K. Narayana Rao and V. R. Venkatram, were elected Honorary Secretaries, and Mr. K. V. Govindaraja Setty, Treasurer, with an Executive Committee of 20 members.

In connection with the Annual Meeting a Social Gathering was held on the 1st inst. at which besides the bus-owners of the District, Janab Mohamed Ahmed, District Magistrate, Messrs. K. S. Krishnamurthy, M.A., LL.B., Dt. Superintendent of Police, M. A. Kareem, B.A., and H. G. Vijayaraghava Reddy, B.A. Hons, Asst. Commissoners, and M. L. Chandrashekara, B.A., Asst. Superintendent of Police were present as guests. After light refreshments Mr. G. R. Josyer, welcoming the guests observed,

'Janab Mohamed Ahmed and Friends,

Some 22 years ago a District Magistrate sowed the Mysore District Automobile Association. To-day it seeks to show to his present successor in office that it exists. It also seeks to commemorate the debt it owes to its Founder, Mr. A. V. Ramanathan, and to his successors, Messrs. K. V. Anantharaman, T. G. Rama Iyer, C. S Kuppuswamy Iyengar, B T. Keshaviengar, S. Abdul Wajid and C. M. H. Ranajodh Singh, for the fostering care they bestowed on it.

It is said that a good deed survives a man, and keeps his memory green among his fellowmen. It is as true in official life as in the world at large. It is easy in official life to be self-willed, high-handed, dictatorial, iron-heeled. It requires effort, training, and mental altitude, to be good, to be just, and to be correct. Such men shine like stars, to a long distance, for a long time. Others just twinkle and disappear.

The Mysore District Automobile Association may be said to be a good deed of a District Magistrate. You may perhaps have noticed that it is the only Association of its kind in the State. The Bangalore Association is of recent origin.

Indeed it may already be said to be so old that it has been losing its founder members, one after another, Dharmaratnakara C. Perumal Chetty, Captain Rajagopal, M. Shankarappa, V. Thimmaiya and lately Mr. K. V. Muniswamy Chetty. Perhaps they have gone to a better land. But we miss them sadly.

Speaking in the presence of the District authority, one wishes to enquire, "What is the relationship between Road Transport and the District Magistrate?" Is it protective, or punitive? To-day it seems to be less protective, and more punitive. It really ought to be more protective, and less punitive. The District Magistrate is to Road Transport what

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

the Agent is to the Railway. His role is that of Protector, and not of Prosecutor.

If Bus Transport was in need of a Protector at any time, it is to-day. It has become prohibitively costly. Licences are granted on no principle, and often to malafide applicants. There is no security of timings. There is insufficiency of petrol. Labour is unreasonable and callous. And there is constant fear of prosecution on artificial, technical, or frivolous charges.

The District Superintendent of Police will no doubt be surprised at the last remark. Let me give an instance. The Bus-Stand of the City is a wrong choice. It is difficult to reach, and more difficult to reach home from. It is really cruel to the Public,—Women and Children, Old and Infirm,—to force them to walk all the way, laden with their burdens. Nevertheless if a bus goes there with one or two hapless passengers, it is threatened with prosecution !

Does helping the Public deserve to be prosecuted ? I am sure the Dist. Supdt. of Police will agree, and you will agree, that it does not. But the fact is there, and the Public suffer ! And the Bus Owners are non-plussed !

I do not wish to mar this occasion by multiplying these instances. I will content myself with stressing the protective aspect of your high office, and commending Bus-owners to the kind care of yourself and your able Assistants.

I thank you, Sir, and you all, Gentlemen, for graciously responding to our invitation."

Messrs S. Sangiah, C. D Narayana Rao, K. Narayana Rao, G. R. Ramiah and others represented the various difficulties of Bus-transport to the District Magistrate, who promised to give careful consideration to the points raised, and try to help.

After distribution of flowers the function terminated.

H H. KRISHNARAJA WODAYAR III

On the 31st last the Mummadi Krishnaraja Wodayar Jayanti Celebration Committee celebrated the Jayanti in the Rangacharlu Hall before a large gathering of citizens. After invocation by Mr. Mayi Gowda, Rajakaryaprasakta A. Subrahmanya Iyer, the President of the Committee welcomed Mr. H. Siddiya, Revenue Minister who presided over the function. and the members of the audience. Mr. F. C. Devaraja Urs, the Honorary Secretary, read messages received from prominent invitees. The Chairman in a Canarese speech paid glowing tribute to the many-sided greatness of Sri Mummadi Krishnaraja Wodayar. This was followed by a programme of music by Mr. T. Gururajappa and party. Mr. F. C. Devaraja Urs gave a brief resume of the origin and work of the Committee and rendered thanks to all who had contributed to the success of the function. After Mangalarathi to a decorated portrait of Sri Mummadi Krishnaraja Wodayar on the dais, with three cheers to His Highness The Maharaja the funtion terminated.

U N. ASSOCIATION

In connection with the observance of United Nations Day on 24 October 1950 the Mysore Association for the United Nations has decided to offer a first prize of Rs one hundred and other prizes for the best essays on *one* of the following subjects:

1. United Nations Technical Assistance best suited to India.

2 How can the economic Commission for Asia and the Far East help India effectively ?

Each of the prize-winners will also receive a set of books.

The contest is open to all. There will be no entrance fee for members of the Mysore Association but others will have to pay an entrance fee of Rs. two,

The essay should be in English and should not exceed 2500 words. A single copy is enough. It may preferably be type-written but if in manuscript, must be neat and legible.

Essays should reach the Secretary, Mysore Association for the United Nations, 1134, Prince of Wales Road, Mysore on or before 1 October 1950. The results will be announced on 15th October and prizes will be distributed at the public meeting on 24 October 1950.

The Rationalist.

Monday 7-8-1950.

NATIONAL ENGINEERING COLLEGE

At last the organisers of the National Engineering Institute in Mysore seem to have been given permission to start the 1st and 2nd year B.E. Degree classes We congratulate them on securing the permission. And we compliment the University Council and the Education Minister on manifesting the breadth of outlook necessary for granting the recognition.

It must have cost the organisers a great deal of effort to achieve this result. And it must have meant considerable overcoming of prejudices and stretching of good-sense and goodwill for the University Council to grant the permission.

In the result the public of Mysore have got an institution which has been a long-felt want. The public of Mysore have to render thanks to both bodies for their respective contributions towards this end.

There seems to be however, "a fly in the ointment," *i e*, the matter of admissions. Permission, it seems, has been given for admitting only 80 students for the 1st year and 60 students for the 2nd year.

No doubt the University Council meant well by fixing that number. Two years ago it would have been alright. A month ago perhaps it would have been alright. But now when there are nearly a thousand students who have been refused admission in the two Bangalore Colleges, the rush of parents and students towards this new inlet is well-nigh frantic and surging. It is like a mob before which police cardons fall back defeated.

No amount of rigour on the part of the Committee could restrict the numbers to 80 or 60. It is impossible even in Government Colleges. We have heard that in the B.M.S. College at Bangalore, having admitted more than twice the number sanctioned, at dawn the next day the proprietor of the College, the "bar-soap king"—was so frightened by the number of cars seeking to see him, that he disappeared by the back-door by plane to Bombay!

Even here, the energetic and boisterous Secretary of the Institute is said to have disappeared since two days in order to avoid the difficulty of selection. It has been complained to us by the public that the Committee have given admission to only 120 and 80 applicants in the two years, and have rejected the rest. The public feel that the Committee have callously rejected numerous applications.

The University Council might take offence on the other hand that the Committee have wantonly committed a breach of the conditions, and admitted more students than sanctioned.

It is obvious that the Committee have gone to the utmost limit for the public in providing admision for that number, which is 50 per cent in excess of that sanctioned by the University.

To the public we would point out that the organisers of the Institute are respectable elderly gentlemen, who are working gratis in order to render some public service to the public and the country. They are pensioners who could easily spend their time happily with morning walks and evening cards. But instead they are using their valuable store of knowledge and experience for the benefit of the public without even the expectation of thanks. If the public show a little

public spirit and provide some funds for the necessary equipment and structure, they would gladly admit, not 80 or 120, but even 800. But as things stand they can only take in just as many as they can provide instruction for with the facilities at their command. So the public have no right to be annoyed with them.

To the University Council, Vice-Chancellor, and Minister, we would say, "Sirs, you have done well. You have helped the birth of an institution which was badly wanted in the City. It was within your province to have started it yourselves. But it would have cost you a few lakhs of rupees. You have saved that amount now, and these worthy gentlemen are doing it for you. They therefore deserve well of you.

"You no doubt meant well by fixing the number of admissions. But 80 for the first year of an Engineering College, in a City of 2½ lakhs of people, is far too inadequate.

"And when the staff are personages of the type provided by the Institute, the demand for admission is all the greater and will hardly brook a denial. There is also the fact that as per your direction the Committee have had to close the A.M.I.E. class which they had already begun. Those students could not be sent to the wilderness or Kukkarahalli tank. So with the best will in the world to conform to your terms, if the Committee have been forced to admit a larger number by imperative public demand, you should not misconstrue it, but wish them God-speed. After all it is they that have to bear the burden of meeting the students' needs. And, being honourable and conscientious men, you may take it that they will meet it. Therefore you may well say to them, 'Alright, Gentlemen, go ahead. But do it well. And if you do well, we are here to back you up!'"

Editor.

THE LEGEND OF FOE TI TING

On Ceylon grows a rare plant bearing the beautiful name of Foe Ti Ting. According to legend, this plant was brought to earth by Vishnoom, because the use of this plant ensures longevity, only a very few of the elect can find it. According to the same myth, the plant has to be prepared in a secret way, as otherwise it would have a toxic effect The secret is supposed to be only known to Fakirs and Yogis and is in no circumstance to be divulged to Europeans. No doubt, scientific investigation shall indisputably reveal what is fact or fiction about this plant. At the same time, it will then also become evident whether its name 'Herb of Life" is based on reasonable grounds.

There is no need, however, for us to go to the land of myths, to find a plant which with reason can be called the "Herb of Life." The cinchona-tree out of the bark of which quinine is prepared, might well bear this honorary title. Quinine is namely one of the most important weapons in the battle against malaria which claims more victims than the most devastating wars, epidemics or acts of God Every year millions of people die of this insidious disease Enormous sums are spent in combating this evil. The Malaria Commission of the former League of Nations recommended as a preventive measure a daily dose of 6 grains during the whole of the malaria season, whilst as treatment when attacked by a bout of malaria, a dose of from 15 to 20 grains during a period of from 5 to 7 days is considered effective.

Thus they stand face to face: Foe Ti Ting the 'Herb of Life" of the Oriental wrapped in a mysterious mist and QUININE the "Herb of Life" of the Westerner the value of which can be expressed in telling figures!

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

MODERN DESIGNS

(Continued from last issue.)

Men and women don't make the same use of armchairs, pointed out the designers. A man lies back in his, relaxed, with his feet stretched out. A woman perches sideways on the edge, resting her back against one arm and using the other for her sewing, her knitting, her book, her cup of tea. Obviously, then, she needs a different sort of chair—one that will leave her arms free, enable her to put her feet squarely on the floor so that she has a good lap for her things, and at the same time support her back comfortably but in an upright position.

Children's chairs are even more important, since most cases of spinal curvature are directly attributable to bad school seats, which have not altered radically until quite recently since lessons were learned in the Monasteries

The Director of the Educational Supply Association, himself a designer, recently carried out a big experiment on this subject. Six hundred youngsters, of both sexes and varying ages in schools all over the country, were provided with chairs whose backs and seats were made of soft clay, and from which were taken the impressions of their exact shapes and measurements. From this he was to establish that children of certain sizes (as distinct from ages) required chairs so high and so wide. In a perfect world, every child would have his school chair man-tailored to fit, but this was obviously out of the question, so this firm have broken down the data into eight groups, for whom they now make eight different-sized chairs.

BELATED DISCOVERY

Now the proper height of the desks is under study By a series of instruments rather like those a doctor uses to take your blood pressure, the amount of muscular tension in the arm is being measured with desks of varying heights.

Designer Raymond Loewy, a French fashion artist, who went to America after the first World War, and spent the early part of the second one camouflaging the Glenn Martin aircraft factory near Baltimore, went into consultation with leading American orthopaedic surgeons before he finally designed the seats of a new motor-bus, after himself travelling thousands of miles in the old models, carefully recording the exact position of the worst aches and stiffnesses.

Now he has added the finishing touch by designing a cup with a narrow opening and a "moated" saucer. As a result, he claims, it is safe to drink your tea even in a fast-moving train, without danger of overflowing. British Railways please note!

Packaging is another branch of industrial design which might still have been overlooked in this country if it had not very nearly lost us the war. It was in the grim days of 1941 when Rommel was driving ever nearer to Cairo. We at home could not understand it. We had plenty of faith in the quality of our troops and our equipment. But why were our lorries, tanks and 'planes always stalling in the desert while the Germans' went on?

Simply because the Germans had arrived in Africa properly equipped with a petrol can that would stand up to conditions—and neither we nor the Americans had thought of it. It is humiliating but true that we were forced to copy the German design when we made the Jerri-can and only just in time.

At one period in the Pacific war 50 per cent. of all Allied equipment and 95 per cent of such things as radio valves and other delicate instruments arrived on the scene of action in a useless condition due to insufficient packing.

Until quite recently even the big exporters, when they had an order ready for shipment, used to call in a carpenter and ask him to "knock up a box" for it. But once the three services woke up to the importance of packaging, they went highly scientific and actually purchased packing cases to a specification which even laid down the maximum and minimum moisture content of the timber. It was worth it when you know that machinery, shipped from the United States has been unpacked after two months in the open and found to be in perfect condition. Besides, packing is more than a protection—it is the buyer's first sight of the goods he has bought, and first impressions count.

Here is a story that proves how much we are influenced by the appearance of things. A firm of tea blenders had the wrappings of their standard blend redesigned. As a test of the effect of packaging on the public's judgment of quality, they gave half a pound each to sixty of their regional managers, asking them to send in their comments

on the new blend Only the wrapping had been changed. The blend was exactly the same—but only one out of sixty said he could not tell the difference!

Industrial design is taking its place to-day in the leading manufactures of Britain. The Council of Industrial Design, founded in 1944, now has some 700 names on its register of designers whom they know and are prepared to recommend with confidence to manufacturers. Four Industrial contacts Officers are now constantly at work establishing contact between manufacturers and the buying public—passing on the ideas and complaints of ordinary people, interpreting the special demands of overseas countries, and suggesting how new materials can be used to overcome current shortages

This is the kind of problem they have to face: to persuade a brushmaker to make a domestic scrubbing brush with bristles on the outside and a handle that fits the palm of the hand, or if he wants to sell his wares in South America to fit his scrubbing brush to the end of a long pole like a mop—because that is how South American housewives like them.

Sooner or later they may even bring about some pooling of ideas between widely different industries. Why, for instance, has nobody adapted the office card index for the kitchen with a Cellophane envelope into which the recipe in use could be slipped to keep it clean?

The designers have already given us the National Price Control Mark and the National Blood Transfusion Service symbol, while the familiar red G.P.O telephone kiosk was designed by no less a person than Sir Giles Gilbert Scott, the famous architect, and Sir Edwin Lutyens once created a circular nursery in which he claimed it would be impossible for a naughty child to be put in the corner!

---

of giving publicity to such statements. If the league is so anxious to help the policy holders there are very many other ways to approach the law makers through the proper channel. I hope the office bearers of the league will take this appeal in the right spirit

Thanking you, Yours faithfully
K. R. K Bhat.

LIFE-INSURANCE

To The Editor,
"Rationalist", Mysore.

Dear Sir,

I am writing this in my personal capacity as a policy holder and an Insurance worker. I have read with interest and surprise some of the statements appeared in your paper in connection with Indian Insurance business. Now, since two weeks I am seeing a statement issued under the authority of the All-India Insurance Policy-holders' and Workers' League, Central Office, Mysore, regarding Indian Insurance business, published in your paper. The statement points out the fundamental and serious defects in Indian Insurance business such as high rates of premium, one sided policy contract, top heavy management and unremunerative investments etc. It is not my intention to find out whether such defects are there or not. But what I am surprised to see is the publicity given for such a statement through your paper. I am afraid that this sort of publicity may do much harm to the Insurance business as a whole than help the Companies to look into their mistakes if any. Insurance business is in its infancy in India. Even this is built up by thousands of field workers who toiled during the past one hundred years spreading the gospel of Insurance to the nook and corners of India. It is due to this solid work of those who worked in the field in the past, that Life Insurance has gained a reputation as a saviour of many widows and orphans from poverty This reputation has made the present insurance workers' work easy and in this profession there are thousands who are earning their daily bread. The statement under reference, issued by the League authority cannot but do a great harm instead of doing a service to field workers. Is it not a suicidal policy—what this league has adopted? Styling itself as the workers' league this league gives publicity to such a dangerous statement, which cannot but scare the insuring public. The people may not have the patience to find out the truth in such a statement and the result will be nothing but a great disservice to the Insurance workers in the field. So in the interest of this noble profession and in the interest of those who are in this profession I wish to appeal to the All-India Insurance Policy-holders' and Workers' League, Mysore through your columns to stop this suicidal policy

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1 ಭವಂತಿ ನಮ್ರಾಸ್ತರವಃ ಫಲೋದ್ಗಮೈ
ನವಾಂಬುಭಿ ರ್ಭೂರಿ ವಿಲಂಬಿನೋ ಘನಾಃ ।
ಅನುದ್ಧತಾ ಸ್ಸತ್ಪುರುಷಾ ಸ್ಸಮೃದ್ಧಿಭಿಃ
ಸ್ವಭಾವ ಏವೈಷ ಪರೋಪಕಾರಿಣಾಂ ॥

भवन्ति नम्रास्तरवः फलोद्गमैः
नवांबुभि र्भूरिविलंबिनो घनाः ।
अनुद्धता स्सत्पुरुषा स्समृद्धिभिः
स्वभाव एवैष परोपकारिणाम् ॥

2 ಶ್ರೋತ್ರಂ ಶ್ರುತೇನೈವ ನ ಕುಂಡಲೇನ
ದಾನೇನ ಪಾಣಿ ರ್ನತು ಕಂಕಣೇನ ।
ವಿಭಾತಿ ಕಾಯಃ ಕರುಣಾಪರಾಣಾಂ
ಪರೋಪಕಾರೈ ರ್ನತು ಚಂದನೇನ ॥

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणि र्नतु कङ्कणेन ।
विभाति कायः करुणापराणां परोपकारैर्नतु चन्दनेन ॥

3 ಏತೆ ಸತ್ಪುರುಷಾಃ ಪರಾರ್ಥಘಟಕಾ ಸ್ಸ್ವಾರ್ಥಂ ನಿರಸ್ಯೈವ ಯೆ
ಸಾಮಾನ್ಯಾಸ್ತು ಪರಾರ್ಥಮುದ್ಯಮಭೃತಾ ಸ್ಸ್ವಾರ್ಥಾ ವಿರೋಧೇನ ಯೆ ।
ತೇಮೀ ಮಾನವರಾಕ್ಷಸಾಃ ಪರಹಿತಂ ಸ್ವಾರ್ಥಾಯ ನಿಘ್ನಂತಿಯೆ
ಯೇತುಘ್ನಂತಿ ನಿರರ್ಥಕಂ ಪರಹಿತಂ ತೇ ಕೆ ನ ಜಾನೀಮಹೆ ॥

एते सत्पुरुषाः परार्थघटका स्स्वार्थान्परित्यज्यये
सामान्यास्तु परार्थमुद्यमभृत स्स्वार्थाविरोधेन ये ।
तेमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्तिये
येतुघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

4 ಪಾಪಾನ್ನಿವಾರಯತಿ ಯೋಜಯತೆ ಹಿತಾಯ
ಗುಹ್ಯಂ ನಿಗೂಹತಿ ಗುಣಾನ್ಪ್ರಕಟೀಕರೋತಿ ।
ಆಪದ್ಗತಂಚ ನಜಹಾತಿ ದದಾತಿಕಾಲೆ ಸನ್ಮಿತ್ರಲಕ್ಷಣಮಿದಂ
ಪ್ರವದಂತಿ ಸಂತಃ ॥

पापान्निवारयति योजयते हिताय
गुह्यंनिगूहति गुणान्प्रकटीकरोति ।
आपद्गतञ्च नजहाति ददातिकाले
सन्मित्रलक्षणमिति प्रवदन्ति सन्तः ॥

5 ಕ್ಷೀರೇಣಾತ್ಮಗತೋದಕಾಯ ಹಿ ಗುಣಾ ದತ್ತಾಃ ಪುರಾತೇಪಿಲಾಃ
ಕ್ಷೀರೋತ್ತಾಪಮವೇಕ್ಷ್ಯ ತೇನ ಪಯಸಾ ಸ್ವಾತ್ಮಾ ಕೃಶಾನೌ ಹುತಃ ।

1. Trees, when fruits enrich their branches, bend down gracefully. Clouds, when they become surcharged with moisture, lower themselves. Good men, similarly, become humble when blessed with riches. That is the way of the really selfless.

2. The ear is adorned, not by ear-rings, but by learning. The hand is adorned, not by bangles, but by charity. The body of the philanthropist is adorned, not by scents and unguents, but by benevolence.

3. They are good men who, regardless of their own interests, do good to others. They are ordinary men who do good to others, without prejudicing their own interests. They are human devils who do evil to others in order to benefit thereby. But those who injure others wantonly, without anybody benefiting thereby, we don't know what to call them !

4. The good friend keeps you from sin, advises you to your good, keeps your secrets, expounds your merits, stands by you amidst danger, lends at need. So say the wise.

5. When water is mixed with milk, the latter gives it all its own qualities. When milk is boiled and is in danger, water sacrifices itself. Seeing its friend perish, milk seeks to overflow and commit *sati*. When water is added again, it cools and settles down. The friendship of the virtuous is like that !

6. Cut off greed, cultivate forbearance, shed pride, avoid sin, speak truth, follow the virtuous, consort with the learned, respect the respectable, feel friendly even with enemies, manifest good-breeding, maintain your good-name, and be kind to the afflicted. These be the ways of the virtuous.

G. R. JOSYER.

LIFE-INSURANCE

To The Editor,

"Rationalist", Mysore.

Dear Sir,

My attention has been drawn to an appeal issued to the office bearers of the All-India Insurance Policy-holders' and Workers' League, Mysore, by my esteemed friend Mr K R K Bhat in his capacity as a policy-holder and Insurance worker and published in your "Rationalist" dated 7 9.1950. I shall be much obliged if you will kindly publish this reply also in your next issue so that it may reach the proper quarters I wrote a pamphlet on Life Insurance Scandal in Free India and sent it to all important personages in India including my friend Mr. K.R.K. Bhat and his principal Mr. L. S. Vaidyanathan who is the Senior-most Actuary in India. Mr K.R.K Bhat kept silent over the matter. Public opinion crystallized, I and my friends decided to call for a preliminary meeting of the citizens of Mysore on 28-12-1949 for which an invitation was sent to my friend Mr. K.R K. Bhat also. But he did not care to attend the meeting even though he was in Mysore on that day. At the meeting it was unanimously resolved to start an association under the above name to achieve certain objectives as mentioned in the prospectus. After a lapse of seven months when we have made considerable progress with the work of the league my esteemed friend in his capacity as a 'policy-holder and Insurance worker' suddenly discovers that we have adopted a 'suicidal policy' and expresses his surprise at the publicity given in your valuable paper While I agree with Mr. R.K K. Bhat's statement that Life Insurance has gained a reputation as a saviour of many widows and orphans from poverty and that it is in its infancy, all right thinking persons agree that Life Insurance has gained a far greater reputation as a Scandal in India! Thank God that it is still in its infancy even after 100 years! Knowing what the so called people's government has done to the bill for nationalisation of Indian Insurance, promised by its predecessor govt. as early as in 1948, and again knowing what the Insurance Association of India now gazetted is, wherein either 30 lakhs of Insurance Policy-holders or 2 lakhs of Insurance workers will have no representation, if there are 'very many other ways to approach the law-makers through the proper channel" I welcome aggrieved agents in hundreds and thousands, to change the suicidal policy into non-suicidal policy and to achieve the objects of the league without exposing the fundamental defects of Indian Insurance business to the public even though the enligtened public has a right to know the defects at least after 100 years.

P. A. Rao,

(Continued from last issue.)

ಗಂತುಂ ಪಾವಕಮುನ್ಮನ ಸ್ತದಭವ ದ್ದೃಷ್ಟ್ವಾ ತು ಮಿತ್ರಾಪದಂ
ಯುಕ್ತಂ ತೇನ ಜಲೇನ ಶಾಮ್ಯತಿ ಸತಾಂ ಮೈತ್ರೀ ಪುನಸ್ತ್ವೀದೃಶೀ ॥

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरातेखिलाः
क्षीरोत्तापमवेक्ष्य तेनपयसा स्वात्मा हुताशनौ हुतः ॥
गन्तुं पावकमुन्मन स्तदभव दृष्ट्वा तु मित्रापदं
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥

6 ತೃಷ್ಣಾಂಛಿಂಧಿ ಭಜಕ್ಷಮಾಂ ಜಹಿಮದಂ ಪಾಪೇರತಿಂ ಮಾಕೃಥಾಃ
ಸತ್ಯಂ ಬ್ರೂಹ್ಯನುಯಾಹಿಸಾಧುಪದವೀಂ ಸೇವಸ್ವವಿದ್ವಜ್ಜನಂ ।
ಮಾನ್ಯಾನ್ಮಾನಯ ವಿದ್ವಿಷೋಪ್ಯನುನಯ ಪ್ರಖ್ಯಾಪಯಪ್ರಶ್ರಯಂ
ಕೀರ್ತಿಂಪಾಲಯ ದುಃಖಿತೇಕುರುದಯಾ ಮೇತತ್ಸತಾಂಚೇಷ್ಟಿತಮ್ ॥
ಚೇಷ್ಟಿತಂ ॥

तृष्णांछिन्धि भजक्षमां जहिमदं पापेरतिं माकृथाः
सत्यं ब्रूहनुयाहिसाधुपदवीं सेवस्वविद्वज्जनं ।
मान्यान्मानय विद्विषोप्यनुनय प्रख्यापयप्रश्रयं
कीर्तिंपालय दुःखितेकुरुदया मेतत्सतांचेष्टितम् ॥

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Chamaraja Road. Mysore.

The Rationalist.
Monday 14-8-1950.

TEMPLES

An esteemed correspondent holding high office in the North sends the following thought-provoking observations:

"I was very much interested in reading your articles on Melkote and Nanjangud. It is a shame to the "Community" that we in Mysore are neglecting our temples. If only half the enthusiasm that is shown in building new temples or places of worship is bestowed on the existing ones, our temples would really become abodes of God and places of sanctity and worship which they really ought to do.

You know the condition of the bigger temples. The conditions of the temples in towns and villages are infinitely worse.

In my humble opinion what is required is the civic consciousness that the temples are ours, and the more clean and tidy they are and the more devotion that is put in in the worship the more would they become really abodes of God.

I must add that the decay of our temples is partly due to ill paid or ill remunerated Archaks who are most callous and take away from the devotee, by their acts, any little faith he may still have. If we yet go to temples and worship there it is on account of the realisation in many of us that it is not the Archak that makes the temple. I need hardly add that with good temple servants, particularly Archaks, and the devotees taking a little more interest in our temples, our temples will surely regain their importance and their great utility in our social structure. Granted a good number of devotees taking interest in temple management, the Muzrai Department also cannot afford to sleep over the matter.

In this connection, I wanted to mention that by some recent order the temples are closed between 12 noon and 5 p.m., and do not open before 9 a.m. and they close at 8 p.m. This is very hard on devotees who come by car long distances or by train where such train timings do not correspond with the above. The sentry does not permit these unfortunate pilgrims going even to the prakaram. I wish the old arrangement under which temples used to be open from morning till evening could continue, and even if the Garbha Gudi door is closed the rest of the temple is kept open and a small niche made in the door of the room adjacent to Garbhagudi, permitting a view of the deity.

In order also to make the archaks and temple servants get a living wage, they should *not* be permitted to collect any dakshina, and all dakshinas should be put in a sealed box, and 50% of these collections—even more in smaller temples, given to the temple servants so that they will have an interest in temple services and attract devotees, by keeping their temples clean and offering worship with a real spirit of devotion. At least, 50% of seva amounts should also go to the servants, (even now some portion goes—I forget what the proportion is.)

Although I am very busy and I really have no time, I have scribbled these few lines since I was interested in the subject matter of these articles. I do not wish to air my views

and much against my inclination, I am writing this letter to you."

If Archaks have become degraded in recent times it is because the influence of English education and consequent trends have generally degraded Hindu Society. Impious devotees give rise to impious archaks.

High people look upon temples as muscums, as when Chief Minister, Mr. K. C. Reddy, took Mountbatten into the Seringapatam temple and ruined the Archak for protesting against the pollution. Or they go there to receive honours themselves, and not to render grateful thanks to God. Ordinary people go there empty handed, and demand theertha and prasada as a right.

The present ways of Government management, and the present thoughtless attitude of the public towards temples have disgusted temple ministrants, and lowered their morale.

It is said that people get the Government that they deserve. They get also the temples that they deserve. Temples are not free booking offices to heaven.

When people realise again that they should enter temples to offer piety, humility, and devotion to God, and make offerings which will help those who serve them there to eke out their livelihood, then things will improve vastly.

Governments cannot provide living wage to temple servants. If the people want temples as places of devout worship they should abide by the temple rules—Agamas, and make due offerings. For that we suppose, the present wave of irreligion should pass.

Editor.

LIFE INSURANCE

The Editor,
"Rationalist" Mysore.

Dear Sir,

Re: My appeal to the All-India Insurance League through your columns appeared on 7-8-1950.

I hear that the League has taken a view to reply to the above appeal of mine. But it was not at all my intention to enter into any controversy. It was only an appeal and I wish to withdraw this appeal to avoid controversy.

Thanking you, I am
Yours faithfully,

9-8-1950. K R.K. Bhat.

COMMUNISM AND LIBERTY

I

Details of the first five-year plan of Communist China has been completed and is ready for execution, says a Peking dispatch. The plan envisages as a first step the gradual absorption of all private business into large Government organisations controlled by officials, and collective farming. The adoption of this plan, adds the dispatch, violates previous promises that China's economy would be based on co-operation of state and private business. This is a triumph for extreme Marxists over the reformists. The private trader is doomed and finally he will have to surrender to State control and managment.

II

In Rumania, where the list of legal 'Don'ts' is legion, to possess a typewriter without permission is now a serious matter. Under new regulations just issued no one, without a special license, may own a typewriter, a duplicating machine, stencil or any substance which can be used for reproducing printed, typed, or manuscript materials.

The new regulations, which have no Parliamentary sanction, are signed by the Minister of the Interior, Teohari Georgescu. He is clearly obeying the dictates of Anna Pauker, who has recently shown increasing alarm and a corresponding determination to stop the circulation of all information other than that given out by the official propagandist newspapers and organisations.

DISCIPLES

Great sensation prevails in Congress circles in Nagpur over an incident in which Sri Shankerrao Deo, General Secretary of the Congress refused to garland a portrait of Mahatma Gandhi while opening the Gandhi Jayanti Congress Workers Constructive Camp at Abhyankar Memorial recently, states the *Bombay Chronicle*.

While declining to garland Gandhiji's portrait, Sri Shankerrao Deo said that to do so was against his principle. India he said was a secular state and any form of worship or deification was against secularism.

From Nehru and Patel to Shankara Deo, what an odd variety of disciples Gandhi has left behind!

TILE-MAKERS ALSO NOSE-MAKERS

Plastic surgery originated in India according to Dr. Harold M Holden, plastic surgeon of Los Angeles. In his book *Noses*, he traces the history of plastic surgery throughout the ages and this is what he writes, according to *Newsweek*, about its origin.

In India 3000 years ago, a wife had only to give the appearance of being bold and her husband could, and all too frequently did cut off her nose. Later, he might repent: "Darling, I'm sorry I cut off your nose the other night. Suppose we go to the tilemaker and let him make you a new nose."

So it was that the Hindu potters and tilemakers became the great great grandfathers of plastic surgery. Records for thousands of years show that mutilated persons could have new noses fashioned by a technique referred to in Indian writings as the Ancient Indian Method.

LANGUAGE CENSUS

The actual number of languages spoken and written in the world is estimated by the French Academy as 2,796.

The English language is used by more than 270,000,000 people. Of these, 150,000,000 are residents of the United States or inhabitants of its territories, 1,004 000 are Liberians and 118,500,000 are either citizens of Great Britain and its dominions or inhabitants of its dependencies.

The Chinese language and its dialects are used by nearly 500 million people.

Hindi and Indian dialects are used by nearly 333 million people.

The Russian language and its dialects are used by 156 million people.

Spanish, 93 million; African 93; Japanese 92; German, 78; French, 68.

EVIL OF VANASPATI

May I be permitted to narrate my personal experience about vanaspati?, says a writer.

I am not a regular visitor of hotels. Occasionally when I happen to go to hotels with friends and when I am compelled to eat preparations made of vanaspati, I feel the heaviness of the body and head for two or three days. Nearly for a week I will be having some sort of vomitting sensation. Many a time I used to get stomach-ache or head-ache.

This kind of feeling I don't get when I eat things prepared in my house out of pure groundnut oil.

So my experience is, any oil either groundnut or gingely is harmless while vegetable oil is bad to health.

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The Manager,
"Rationalist", Mysore.

THOUGHT CONTROL IN RUSSIA

Every medium of information in the Soviet Union and millions of professional agitators are employed by the communist Party to effect its operation of a thought control network, says Alex Inkeles, research associate in the Russian Research Centre at Harvard University, in his recently published book *Public Opinion in Soviet Russia*.

Inkeles reports that a more intensive effort at mobilizing public opinion is made by the government and the Communist Party in the Soviet Union than by the government in any other country. He describes Russia as a nation "where people are never for a moment left free of the influences of thougt control"

SEVERE RESTRICTIONS

In addition to using the newspapers to deliberately and intentionally present news not as it happens but as it best suits the propaganda needs of the Soviet Union's central committee, the Soviet Government makes similar use of the radio and motion picture industries Severe restrictions governing the film industry resulted in the completion of only six pictures during 1947 out of a scheduled 49. "Difficulties with the idiological content" were responsible for the decreased production, according to Inkeles.

"In the Soviet Union," says the author, 'personal oral agitation, conducted everywhere throughout the country by Communist Party members working in face-to-face contact with small groups of the population, ranks with the newspaper and radio as one of the major organized forms of mass communications."

Paid AGITATORS

Giving statistical data on the number of persons hired by the Government to spread party propaganda, the author says there are about two million part-time agitators—one for every 60 persons over 15 years of age. In Moscow, the ratio is one agitator for every 30 persons and in some rural districts the agitators are spread thinner.

Inkeles has called attention to the fact that in many places the agitator is one of the bosses in the local factory or farm combine. Classifying the agitator as much an instrument of party propaganda as the Russian press and radio, the author says he is expected to "exhort and constantly urge the workers on to greater efforts," and also to serve as the political teacher of the group.

AIM OF NEWSPAPERS

Describing the way in which newspapers are used in the Russian propaganda effort, Inkeles continues; "The Soviet newspaper is not concerned so much with the transmission of news as it is with the conduct of propaganda and agitation, or with the transmission of information, ideas, and appeals.

"It is standard practice for a Soviet editor to hold a major news item for several days or even weeks if need be, until his newspaper's pages have been cleared of the material which is at the moment current business, for example, an especially lengthy party or government decision. It is this basic approach to news that enables the editors of what is regarded as a model newspaper to make a detailed plan of the contents and layout one month in advance, and to have 50 per cent of each current issue set in type and made up several days before the issue date.

STANDARD PATTERN

Commenting on the "standard pattern" followed by the party in publicizing any event, such as a coming election the celebration of a Soviet anniversary, or the completion of a road in central Asia, the author says; "There is always the eulogy and glorification of the Soviet system and its products, the criticism of the inadequacies which still exist despite the great success so far achieved, and, finally, the crucial exhortation for still greater effort and firmer support of the regime."

A point of interest is that all newspaper editors are appointed by Communist Party and responsible to officials of the party. The central committee is reported to employ more than 400 persons to carry on the continuous work of scanning the nation's press in order to keep the central authorities informed about the degree of compliance the nation's newspapers manifest with the directives of the party.

INVESTMENT

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1938-39. AUTHOR: TAJURVEDA (I VOLS. & RIGVEDA PADA); EDITOR "RATIONALIST.

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Proprietor & Editor · G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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The Rationalist.

Monday 21-8-1950.

15TH AUGUST

THE PRESIDENT'S MESSAGE

"While celebrating the third anniversary of our freedom we have still a long way to go before we may feel that the responsibilities it brought in its train have been duly discharged. The way can be covered with success and speed only if the whole nation realises that it is not the job of the State alone but also its own. There has been for centuries a gulf between the nation and the State on account of the latter being alien. It thus came to be considered an evil that had to be suffered but not to be supported. This mental attitude persists in some quarters even today. It must change if we are to progress. The State today is of the nation and for the nation. The psychological gulf that separates the two must be immediately filled up.

"The people must be proud of the great Democratic Republic which they have themselves established, and whatever programme any one may consider necessary for the betterment of Bharat, any action which tends to weaken or disrupt it should be looked upon as an act of treason. With a constitution which, on account of adult franchise, gives opportunities to all its citizens to take part in its governance and in shaping its policy and moulding its future, it is obvious that constitutional remedies for redressing any genuine grievances are available to all. It is to be hoped that fullest advantage will be taken of this and any matter involving the use of force against the Republic or any section of its citizens should be actively condemned and resisted by the people. The nation should put all its resources and will-power behind the State so that the latter may be able to function efficiently and effectively. It needs the active good-will and patriotic fervour of all its citizens who must recognise their duty towards it and joyfully render it.

"Another point which requires emphasis today is that it is only by remaining firm in the path of right and true to moral values that our nation can progress. Sordid selfishness has been responsible for the manifold evils that our society has been suffering from and it manifests itself in innumerable ways. It has to be fought and eliminated and decent standards of conduct have to be laid down and followed in practice. Whether it comes up in the form of exploitation on a scale where it cannot be easily detected or in the cruder form of blackmarketing, bribery and corruption, on however a small or large scale, or in the more plausible form of caste, communal or provincial rivalry, it has to be regarded as sordid selfishness and must be done away with. I have no doubt in my mind that our people who are the inheritors of a great culture and the masters of immense moral and spiritual resources shall conquer the enemy within and build up an India of which all will be proud."

THE DY. PRIME MINISTER'S MESSAGE

I would not be true of myself if I did not confess to a sense of apprehension and anxiety. Certain tendencies and developments in our administrative and public affairs fill me with some disquiet and sadness of heart. The country can realise the feelings of one who has spent the major part of his public life in witnessing epics of sacrifice and selfless endeavour and feats of discipline and unity and who now finds enacted before him scenes which mock at the past Our public life seems to be degenerating into a fen of stagnant waters, our conscience is troubled with doubts and despair about the possibilities of improvement. We do not seem to be profiting either from history or experience. We appear helplessly to be watching the sickle of time taking away the rich corn in us leaving behind the bare and withered stalks. Yet the tasks that confront us are as complex and taxing as ever.

"They demand the best in us while we face them with indifferent resources. We seem to devote too much time to things that hardly matter and too little to those that count. We talk while the paramount need is that of action. We are critical of other people's exertions, but lack the will to contribute our own. We are trying to overtake others by giant strides while we have hardly learnt to walk.

"On this, the third milestone of our career as a free country, I hope my countrymen will forgive me if I have tried to turn the searchlight inwards. In my life, I have now reached a stage when time is of the essence. Age has not diminished the passion which I bear to see my country great and to ensure that the foundations of our freedom are well and securely laid. Bodily infirmity has not dimmed my ardour to exert my utmost for the peace, prosperity and advancement of the motherland. But the bird of time has a little way to fly and lo! it is on the wing."

"With all the sincerity and earnestness at my command and claiming the privilege of age, therefore, I appeal to my fellow-countrymen on this solemn and auspicious day to reflect on what they see in and around themselves, and with the strength and faith that comes from self-introspection, sustain the hope and confidence which an old servant of theirs still has in the future of our country."

It is rather difficult to comment on these two messages. Our readers may digest them as best they can.

Editor.

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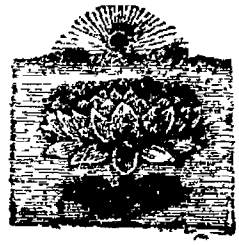

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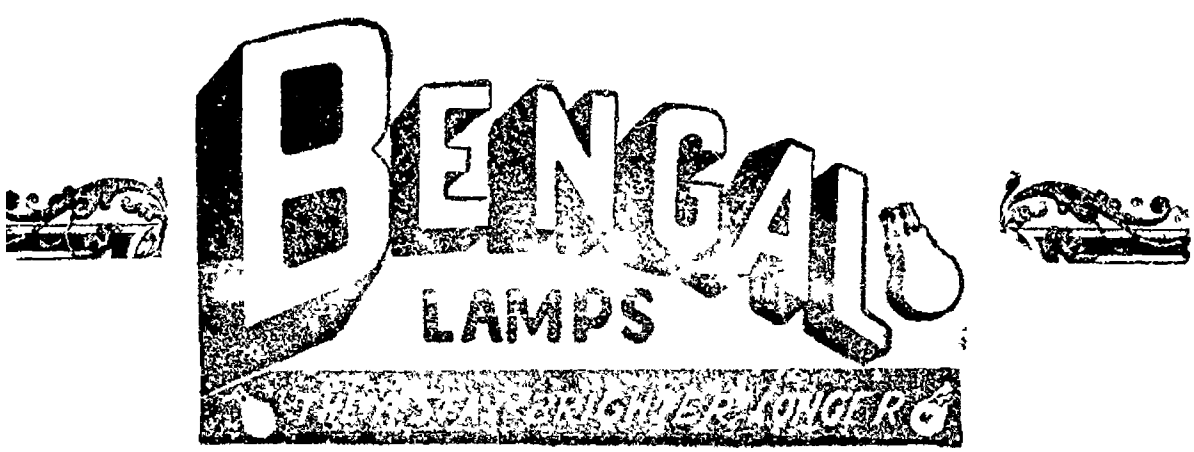

STALIN ON SIGN LANGUAGE

Marshal Stalin has been doing a lot of writing lately, among other things an essay on sign language and the thoughts of the deaf and dumb. It took the form of a 1,000-word letter replying to two correspondents, who had written to Stalin in connection with an article he had written for the Party Central Committee's periodical *Bolshevic*.

Apparently Stalin's correspondents took the liberty of disagreeing with him on certain points he had made regarding the study of linguistics. The critics were speedily and exhaustively answered. Stalin's reply began: "Comrades Belkin and Former, I have received your letters. Your error consists in confusing two different subjects and substituting another matter for that discussed in my letter to Comrade Krasheninnikova.

"From Comrade Belkin's letter it appears that he puts the language of sounds and the language of signs on the same plane. He apparently thinks that the language of signs and the language of the words are identical; that at one time human society had no word-language; that the language of hands at that time took the place of the language of words, which appeared at a latter stage. But if Comrade Belkin really thinks so, he is making a grave error."

"Sound language," continues Stalin, "the language of words, always has been the only language of human society capable of serving as an effective means of intercourse between men. History knows of no human society, even the most backward, which did not have a sound language of its own. The importance of the so-called language of signs, in view of its extreme poverty and limitations, is insignificant..... the language of signs cannot be compared with sound language, just as a primitive wooden hoe cannot be compared with a modern caterpillar tractor with a five-unit plough and a seed-drill attached."

Going on to talk about the deaf and dumb, Stalin said: "The thoughts of the deaf and dumb arise and can exist only on the basis of those ideas, perceptions and concepts which they form about the objects of the external world and in their relations between themselves, thanks to the sense of light, touch, taste and smell. Outside those ideas, perceptions and concepts, thought is void, deprived of any content whatsoever, that is, it does not exist."

ELEPHANT ALIVE

When Mr. Colin Morrison, of Wycheproof, Australia, heard a strange noise outside his home in the early hours of the morning he got out of bed to investigate—and found two elephants on his back verandah!

He prudently retired by the front door and ran to a travelling circus camped nearby.

Returning with an attendant, he found that the elephants had broken two gates and a fence; climbed a verandah three feet high; capsized a 2000-gallon water tank; smashed a cool safe; overturned half a ton of firewood; and crashed through the floor of the varandah.

All this to get at and eat a case of apples, a case of oranges and half a case of onions!

ELEPHANT DEAD

Where do elephants, whose skeletons are rarely found go to die? The Malaya Federation Game Department's annual report offers a theory—and disposes of stories of fabulous burial grounds with fortunes in ivory.

The reason dead elephants "just disappear" is extremely simple. "Soon after death, decomposition occurs and, aided by numerous other forms of wild life, little remains of the huge carcass," says the report.

"In fact, after six weeks, there is nothing left but the skull, some bones and tusks, and not infrequently these have been partly accounted for by porcupines. Within six months, the area, which has become highly fertilised, is under a dense floral growth, making detection almost impossible. The process continues, and finally the remains become covered with mould, by which nature preserves one of her secrets that intrigues mankind."

SANSKRIT WISDOM

1 ರತ್ನೈರ್ಮಹಾಬ್ಧೇ ಸ್ತುತುಷುರ್ನದೇವಾ
ನಭೇಜಿರೆ ಭೀಮವಿಷೇಣ ಭೀತಿಂ ।
ಸುಧಾಂ ವಿನಾ ನಪ್ರಯಯುಃ ವಿರಾಮಂ
ನ ನಿಶ್ಚಿತಾರ್ಥಾ ದ್ವಿರಮಂತಿ ಧೀರಾಃ ॥

रत्नै र्महाब्धे स्तुतुषुर्नदेवा
न भेजिरे भीमविषेण भीतिम् ।
सुधां विना न प्रययु र्विरामं
न निश्चितार्थाद्विरमन्ति धीराः ॥

ಪ್ರಾರಭ್ಯತೆ ನಖಲು ವಿಘ್ನಭಯೇನ ನೀಚೈಃ
ಪ್ರಾರಭ್ಯ ವಿಘ್ನನಿಹತಾ ವಿರಮಂತಿ ಮಧ್ಯಾಃ ।
ವಿಘ್ನೈಃ ಪುನಃಪುನರಪಿ ಪ್ರತಿಹನ್ಯಮಾನಾಃ
ಪ್ರಾರಬ್ಧ ಮುತ್ತಮಗುಣಾ ನ ಪರಿತ್ಯಜಂತಿ ॥

रभ्यते नखलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्ध मुत्तमगुणा न परित्यजन्ति ॥

ಕ್ವಚಿತ್ಪೃಥ್ವೀಶಯ್ಯಃ ಕ್ವಚಿದಪಿ ಚ ಪರ್ಯಂಕಶಯನಃ
ಕ್ವಚಿಚ್ಛಾಖಾಹಾರಃ ಕ್ವಚಿದಪಿಚ ಶಾಲ್ಯೋದನರುಚಿಃ ॥
ಕ್ವಚಿತ್ಕಂಥಾಧಾರೀ ಕ್ವಚಿದಪಿಚದಿವ್ಯಾಂಬರಧರೊ
ಮನಸ್ವೀ ಕಾರ್ಯಾರ್ಥೀ ನಗಣಯತಿ ದುಃಖಂ ನಚಸುಖಂ ॥

क्वचित् पृथ्वीशय्यः क्वचिदपि च पर्यङ्कशयनः
क्वचिच्छाखाहारः क्वचिदपि च शाल्योदन रुचिः ।
क्वचित्कन्थाधारी क्वचिदपि च दिव्याम्बरधरो मनस्वी
कार्यार्थी न गणयति दुःखं न च सुखम् ॥

ಕದರ್ಥಿತಸ್యಾಪಿ ಹಿ ಧೈರ್ಯವೃತ್ತೇ
ರ್ನಶಕ್ಯತೆ ಧೈರ್ಯಗುಣಃ ಪ್ರಮಾರ್ಷ್ಟುಂ ।
ಅಧೋಮುಖಸ್ಯಾಪಿ ಕೃತಸ್ಯವಹ್ನೇಃ
ನಾಧಶ್ಶಿಖಾಯಾಂತಿ ಕದಾಚಿದೇವ ॥

दर्थितस्यापि हि धैर्यवृत्ते
र्नशक्यते धैर्यगुणः प्रमार्ष्टुं ।
धोमुखस्यापि कृतस्यवह्नेः
नाधश्शिखायान्ति कदाचिदेव ॥

ವರಂಶೃಂಗೋತ್ಸಂಗಾ ದ್ಗುರುತಿಖರಿಣಃ ಕ್ವಾಪಿ ವಿಷಮೆ
ಪತಿತ್ವಾಯಂ ಕಾಯಃ ಕಠಿನದೃಷದಂತೆ ವಿಗಲಿತಃ ॥
ವರಂ ನ್ಯಸ್ತೊ ಹಸ್ತಃ ಫಣಿಪತಿಮುಖೆ ತೀಕ್ಷ್ಣದಶನೆ
ವರಂ ವಹ್ನೌಪಾತ ಸ್ತದಪಿ ನಕೃತ ಶ್ಶೀಲವಿಲಯಃ ॥

1. The Angels, when they churned the milky ocean, were not content with the precious stones which were thrown up. They did not give way to fright when it threw up the most deadly poison. They stopped only when the sacred nectar of everlasting life came up. Thus men of determination and valour pursue things until they attain their final aim.

2. Inferior men don't undertake things for fear of obstructions. A better class of men commence things and desist when difficulties crop up. But men of superior nature never give up a thing until they achieve its end, however often they may have to face difficulties.

3. Whether he has to lie on the naked floor or the soft-bedded spring cot, whether he has to live on roots and vegetables or on delicious rice dishes, whether he has to wear rags or clothe himself with gorgeous apparel, a high-souled person when he undertakes a thing does not mind either the pleasures or the pains.

4. The superior man even when put to ignominy cannot be deprived of his high qualities A flaming torch may be turned upside down, but the flame still turns upwards, not downwards.

5. You may drop him from the high peak of a lofty mountain so that his body gets mangled by the sharp-edged rocks at the foot of the cliff. You may put his hand before the mouth of a hissing cobra. You may fling him in a crater of fire. Still you can never shake a noble man's integrity.

G. R. JOSYER.

वरंशृङ्गोत्सङ्गा द्गुरुतिखरिणः क्वापि विषमे
पतित्वायं कायः कठिनदृषदन्ते विगलितः ।
वरं न्यस्तो हस्तः फणिपतिमुखे तीक्ष्णदशने
वरं वह्नौपात स्तदपि न कृत श्शीलविलयः ॥

The Rationalist.
Monday 28-8-1950.

SANSKRIT RESEARCH

Justice patanjali Sastry,—"Patanjali" is a great name in Hindu culture, being that of the author of the Yoga system of philosophy,—Federal Court Judge, like Chief Justice Kania, who came to Mysore, as our readers will remember, to settle Justice Puttaraja Urs's case, as Sir Owen Dixon came to settle the Kashmir case,—speaking recently in Madras observed,

"Vedic literature had till now remained something of a sealed book to most students of Sanskrit and had not been adequately dealt with by research workers in India. The *Vedas* were a vast field for research and workers in it had so far been few. He would therefore suggest that workers from institutes like the Madras one should devote more attention to a systematic study of the *Vedas*.

"The combined works of such scholars would help to elucidate many points about the Vedas, which now seemed somewhat obscure. For instance, many passages were common to all the four *Vedas*. Vedic research could show why this was so. Again Amarasimha in his *Amara Kosha* mentioned only three Vedas and did not notice the *Atharva Veda*. Was then the *Atharva Veda* a later production? Research would explain this omission. What was the place which the *Puranas* should properly occupy among the Vedangas? Were any of the *Puranas* spurious? Questions such as these could be solved by research."

Justice Sastri observed that what had already been achieved in the sphere of *Vedic* research was attributable more to western scholars than to Indian scholars. But, actually the Indian scholar was in an advantageous position to conduct research into the *Vedas*. Mr. Sastri would therefore urge Indian scholars to devote more attention than hitherto to research in *Vedic* literature."

"Mr. Patanjali Sastri regretted that despite high accomplishments and the large number of scholars in Sanskrit in the South very few books had been written by men over here. Book-making in fact seemed to be an art in itself and somehow they in the South seemed to be deficient in it, not only with reference to Sanskrit, but even with reference to subjects like law for instance. In contrast, in other States, where perhaps actually scholarship might not be quite so high people had been able to write more books."

"He then wished that in Madras the status of Sanskrit in the curriculum were higher than it now was. It was an irony, he remarked, that while English was a compulsory language Sanskrit should be optional—Sanskrit which was their only cultural heritage and which was capable of being a cementing force within the nation."

Justice Patanjali,—we said it was a great name of the past denoting the author of the stupendous Yoga Sutras. Patanjali is also no

less famous for his other monumental work, "Mahabhashya" on Panini, which Professor Sir Monier-Williams has described as "One of the most wonderful grammatical works that the genius of any country has ever produced!"

Patanjali lived at least 2200 years ago. Whether he was a Brahmin or a Non-Brahmin, whether he was a Gujarati like Mr. Patel, U.P.-man like Mr. Nehru, Madrasee like Mr. C. R, Andhra like Dr. Pattabhi, or Sindhi like Mr. Kripalini, we do not know. And if he had been alive and in power today, what he would have done about the food-problem, about the Kashmir question, about the Korean wild-fire, or other matters of moment, we do not know either. But we know that he was a great thinker and marvellous-brained man, and one of the shining lights of our ancient nation.

Bearing such an august and inspiring name we are not surprised that Justice Patanjali Sastry should have risen to the dignity of a Federal Court Judge. But his remark that Amara Simha mentions only three Vedas and does not notice the Atharva, and the inference that it might have been a later production, strikes us as a school-boy howler, or as being in the same vein as Chief Justice Kania's remarks in poor Justice Puttaraja Urs's case.

(To be continued) *Editor.*

During the preliminary inspection at a Boy Scout camp near Hazleton, P the director found a large umbrella hidden in the bedroll of a tiny scouter. Obviously not one of the items of equipment listed, the director asked the lad to explain. The tenderfoot did so neatly by countering with this question: "Sir, did you ever have a mother?"

CONTROLLING SLEEP

Scientists of North-Western University, Evanston, Illinois, believe they have discovered the physiological mechanism that controls sleep and wakefulness in human beings.

Called the brain stem, the mystery regulator is a structure composed of nervous tissues about the thickness of man's thumb and from four to five inches long It extends from the top of the neck, where it connects with the spinal chord, up within the skull to the two cerebral hemispheres of the brain.

The brain stem, the scientists say, serves normally to keep the rest of the nervous system awake. Changes from wakefulness to sleep seem to depend on periodic variations in brain function now thought to originate in the brain stem

In laboratory experiments, it is reported, it has been possible to produce all the features of wakefulness by electrically stimulating the brain stems of sleeping animals. The same animals, however, were reduced to a state of what is termed pathological sleep when their brain stems were removed.

Now that they know the brain stem can turn sleep off and on, the scientists believe it may be possible for other investigators to learn just how this important anatomical mechanism does its job and why, for example, barbiturates and other drugs are able to reduce tension and induce sleep.

When the brain stem region is active, one scientist explained, measurements of the brain's electrical wave pattern show energy discharges upwards into the two brain hemispheres.

MARRIAGE

Sri B. R. RAMA RAO, M B. B.S., son of Sri Rajakaryaprasakta B. S. Raghavendra Rao, Finance Secretary, Rajakot, with Chi. Sow. ANANDI, daughter of Professor B. V. Patankar, Bangalore, on 30-8-1950 at Malleswaram, Bangalore.

INSURANCE LEAGUE

At a meeting of the Executive Council of the All-India Insurance Policy-Holders' and Workers' League, held on the 18th August 1950 under the Chairmanship of Mr. P. Subbaraya Sastry, M.A., M. COM, the following resolutions were unanimously passed for being conveyed to the Government of India :-

1. The League reiterates its protest regarding the formation and constitution of the Insurance Association of India contained in its resolution dated 31st January 1950. The League is convinced that no useful purpose will be served by the Association as constituted at present, consisting only of representatives of Government and Insurance Companies. It requests that adequate representation be given on the Insurance Association of India to the 30 lakhs of Insurance Policy-holders and 2 lakhs of Insurance Workers.

2. The League strongly disapproves the use of the words "Government Security" by The Oriental Life Assurance Co., Ltd., Bombay, and The Asiatic Life Assurance Co., Ltd., Bangalore, in as much as there is no special security provided to these Insurance Companies by any Government. Moreover, unscrupulous Agents are misleading the ignorant and illiterate public into thinking that these two companies offer special security which the other Insurance Companies do not offer and thus secure business. The League requests the Controller of Insurance to order these Insurance Companies to desist from using the words "Government Security" in their names and not to allow any other Company to use these words as part of their names.

3. It has come to the notice of the League that salaried employees of Insurance Companies and Banks use their position to secure Insurance Business to the detriment of regular bonafide Agents. The League therefore resolves that licenses to act as Insurance Agents should not be issued to the salaried employees of Insurance Companies and Banks.

4. There are several companies under the same Management but with different offices and different establishments; very often the Chairman and the General Manager of each group of companies are the same. For instance, the United India Life Assurance Co., Ltd., United Fire & General Insurance Co., Ltd., United India Provident Insurance Co., Ltd., The New Guardian of India Life Insurance Co., Ltd., are under the same management. Similarly, other groups of companies are, (1) The New India Assurance Co., Ltd., and South India Fire and General Insurance Co., Ltd., (2) Vanguard Insurance Co., Ltd., and Vanguard Fire & General Insurance Co., Ltd., (3) Ruby General Insurance Co., Ltd. and New Asiatic Insurance Co., Ltd., etc., etc. In these cases, there is unnecessary duplication of work and double and triple salaries and allowances are paid to the same persons. This is a heavy burden on the Policy-holders. While, reiterating our final objective of amalgamation of all Insurance companies the League is of opinion that as a first step, the Controller of Insurance should order these groups to amalgamate among themselves and reduce the working costs and overhead charges.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ನಾಯುಕ್ಕ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

A CELEBRATION

A great portion of the enjoyment of our public meetings is lost due to the late-comings of Presidents, members of Committees, etc., Therefore, t was a real pleasure to observe that the Independence Day was celebrated with such punctuality, discipline, solemnity, combined with pleasure at the Champion Metropolitan College of Commerce, Mysore. Every item of activity was timeabled and each item was carried out with mathematical exactitude to the timetable. The pleasure of the evening was heightened by the news read hrough all leading papers of India that the tudents of the College had secured 75% success at a tiff examination and one of their number secured he first rank for the whole of India. The presence of Sri Kalinga Rao, the famous composer of 'Udayavagali Namma' etc, added further zest to he programme. His rendering of his own songs vas hypotnic or magnetic. The catering was in he hands of one of the College students Mr A. K. Krishna Murthy, B.A The arrangements he nade were excellent and the whole of this section f the programme was enjoyed with perfect leasure. The function was presided over by Principal Sri P. Subbaraya Sastry, but though the unction was helped by members of Staff, it could e seen that the Staff left the whole working of the Day's programme to the students to test them and t should be to the credit of all the College students, the Students' Committee, and last though ot the least, the methodical work of the two oint Secretaries—Messrs. H. S Venkata Rao, A., B L, and K S. Lakshminarayan—that the unction was a grand success We wish that more of our public functions are arranged in this nice nd methodical fashion.

From a Correspondent.

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MYSORE STUDENT'S SUCCESS

In the stiff All-India Government of India Diploma Examination in Commerce (conducted by the Ministry of Education, Government of India and declared by them as equal to B. Com.), Sri B. M. Nayak (a student of the Champion Metropolitan College of Commerce, Mysore) has secured First rank. The College also got 75% success at these examinations. Its Principal Sri P. Subbaraya Sastry and his colleagues have our warm congratulations. F.A C.

I could prove God statistically. Take the human body alone—the chance that all the functions of the inividual would just happen is a statistical monstrosity. Gallup.

Too many fellows think they can push themselves forward by patting themselves on the back. X.

The test of a man's or a woman's breeding is how they behave in a quarrel. Shaw.

Children often hold a marriage together—by keeping their parents too busy to quarrel with each other. X.

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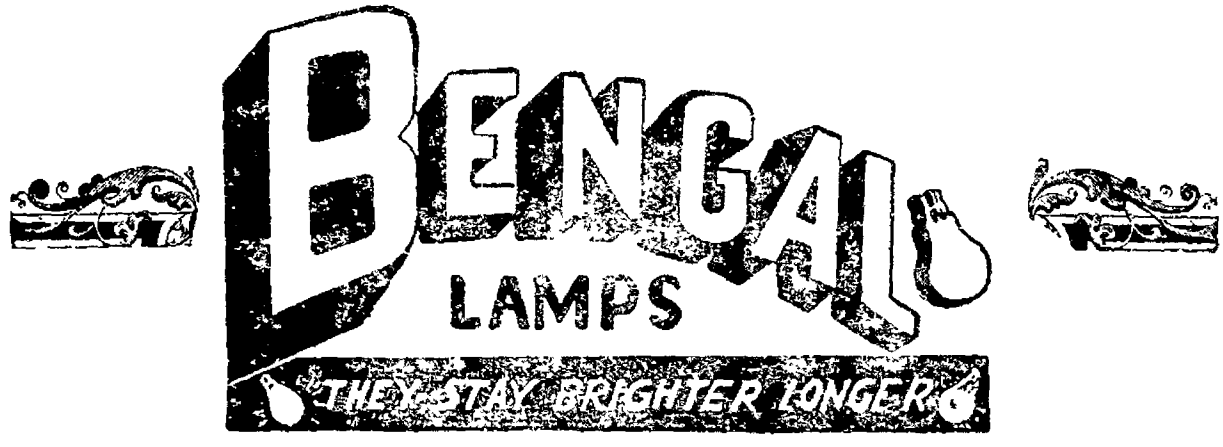

SIR GURUDAS BANERJEE'S LESSON

A Calcutta reporter went to ask for an advance copy of a speech which the veteran educationist and retired High Court Judge Sir Gurudas Banerjee was to deliver the next day.

Banerjee: What is the circulation of your paper?

Reporter: Fifteen thousand copies, Sir.

Banerjee: I take it that each copy is being read by at least five people?

Reporter: Yes, Sir.

Banerjee: The speech which you will print, will be reproduced in other papers also?

Reporter: Yes Sir.

Banerjee: So, at least sixteen lakhs of people *in toto* would read it that way?

Reporter: Right Sir.

Banerjee: You will give at least one column of space for my speech?

Reporter: Yes, at least that much!

Banerjee: Then how long would you take to read a column?

Reporter: At least half an hour.

Banerjee: That means 16 lakhs of people would spend eight lakhs of hours to read what I would speak tomorrow! It works out to ninety-two years, seven months and 3 days of time which would be devoted by people in India to read my speech? Horrible! Am I justified, my friend, in wasting other people's time to that extent?

The puzzled reporter came back to his office disappointed and empty-handed, but then, he was so happy he learnt a good lesson as to how people wasted time, at times, in reading others' speeches!

THE INTERNATIONAL FIGHT AGAINST THE COMMON COLD

According to statistics, about a third of the population of Northern America and Europe, suffer yearly from the consequence of the common cold. Year in, year out, innumerable people, in the Northern, as well as in the Southern hemisphere, become the victim of an affection of the respiratory organs. The common cold undermines the constitution and especially its consequences cause grave apprehension. Whereas in 1918/1919 the Spanish influenza struck fear in the heart of the people, to-day the so-called Italian influenza causes wide-spread anxiety.

The three and a half million Polish victims of influenza in 1939, are not easily forgotten. In every country, the loss in national wealth is incalculable, whilst the cost to mankind of such an international bed of sickness, can hardly be expressed in figures.

It is therfore of such importance to promote the resistance of the body in order to ensure, that when catching cold, dangerous complications may at least be avoided. The combination of nature's product quinine with vitamin C, is *the* harmless and safe remedy against the common cold and especially for the prevention of complications. In dangerous seasons above all, the body needs the stimulating tonic quinine and the resistance building Vitamin C.

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SANSKRIT WISDOM

1 నిందంతు నీతినిపుణా యదివా స్తువంతు
లక్ష్మీస్సమావిశతు గచ్ఛతువా యథేష్టం
అద్యైవవా మరణమస్తు యుగాంతరేవా
న్యాయ్యాత్పథః ప్రవిచలంతి పదం ధీరాః ॥

निन्दन्तु नीतिनिपुणा यदिवास्तुवन्तु
लक्ष्मीस्समाविशतु गच्छतुवा यथेष्टम् ।
अद्यैववा मरणमस्तु युगान्तरेवा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥

1. Let punctilious moralists criticise or applaud, let the Goddes of Fortune smile or frown, let death come today or years hence, real men never swerve from the path of rectitude.

2 కాంతా కటాక్షవిశిఖా నలునంతి యస్య
చిత్తం ననిర్దహతి కోపకృశానుతాపాః ।
తర్షంతి భూరివిషయాశ్చ నలోభపాశా
లోకత్రయం జయతి కృత్స్నమిదం సధీరః ॥

कान्ता कटाक्षविशिखा नलुनन्ति यस्य
चित्तं ननिर्दहति कोपकृशानुतापः ।
तर्षन्ति भूरिविषयाश्च न लोभपाशा
लोकत्रयं जयति कृत्स्नमिदं सधीरः ॥

2. A man whom the sharp arrows of women's eyes do not affect, whose heart does not give way to burning anger, who is proof against greed and sensuous pleasures, conquers the three worlds.

3 వహ్ని స్తస్య జలాయతే జలనిధిః కుల్యాయతే తత్క్షణాత్
మేరు స్స్వల్పశిలాయతే మృగపతిస్సద్యః కురంగాయతే ।
వ్యాళో మాల్యగుణాయతే విషరసః పీయూషవర్షాయతే
యస్యాంగేఖిలలోకవల్లభతరం శీలం సమున్మీలతి ॥

वह्निस्तस्य जलायते जलनिधिः कुल्यायते तत्क्षणात्
मेरु स्स्वल्पशिलायते मृगपतिस्सद्यः कुरङ्गायते ।
व्यालो माल्यगुणायते विषरसः पीयूषवर्षायते
यस्याङ्गे खिललोक वल्लभतरं शीलं समुन्मीलति ॥

3. To the man in whose person shine winsome virtues, fire will be as cool as water, the wide ocean will become no bigger than a puddle, Mount Meru will prove as accessible as a hillock, the king of beasts become harmless as a deer, a serpent becomes just a garland of flowers, and a poison cup as sweet and innocent as a cup of nectar.

4 ఛిన్నోపి రోహతి తరుః క్షీణో
ప్యుపచీయతే పునశ్చంద్రః ।
ఇతివిమృశంత స్సంత స్సంతప్యంతే
నవిక్లథేషు లోకేషు ॥

छिन्नोपि रोहति तरुः क्षीणो
प्युपचीयते पुनश्चन्द्रः ।
इतीविमृशन्त स्सन्त स्सन्तप्यन्ते
नविक्लथेषु लोकेषु ॥

4. The tree may be cut, but it grows again. The moon may wane, but it waxes again. Knowing this good men do not grieve when calamities accumulate.

5. Wealth attains beauty when accompanied by goodness, valour by reticence, wisdom by tolerance, knowledge by modesty, money by well-placed munificence, asceticism by avoidance of anger, power by forbearance, virtuous deeds by being free from ulterior motives, and gentlemanliness of behaviour lends beauty to everything.

G. R. JOSYER.

(*Continued on page 7*).

The Rationalist.

Monday 4-9-1950.

DISSATISFACTION, DISCONTENT, DISAFFECTION

John Morley, Secretary of State, wrote, in 1906, about Indian aspirations, "I do not see why anyone who takes a cool and steady view of Indian Government should be frightened. I do not at once conclude that because a man is dissatisfied and discontented, therefore, he is disaffected."

That was 44 years ago. In our opinion Morley's view does not hold good today. Disaffection is only one step from dissatisfaction Grumbles are succeeded by growls, growls give place to rumbles, rumbles are followed by thunders, and thunders are accompanied by bursts and reverberations which continue endlessly as in Assam.

The seismograph of the "Rationalist" records the presence of discontent in the staffs of the *Akashvani*, Mysore, and of the Bank of Mysore.

Minister of State Dewakar was anxious to take over *Akashvani* under All India Radio hastily, and though it is nearly six months since, he seems to be unable to rationalise the terms of service of its employees. If a Minister of "independent India" is unable to do justice to so easy-going a portfolio and sleeps over things indefinitely, he cuts a poor figure himself, and brings the country to shame for thrusting inefficient and incompetent persons into high office.

Having been taken over into A.I.R and subjected to A.I.R. rules of procedure and authority, the staff of *Akashvani*, are entitled to A.I.R. rules of pay and service terms. The personnel of *Akashvani* have had to do much pioneer work, and could be said to be as competent as many in A.I.R. To keep them under inferior wages, to load the A.I.R. with new raw staffs on higher emoluments without giving these a chance, thereby denying these their seniority, is so unethical and so patently inequitable that a man of Mr. Dewaker's background should be the first to denounce it as a Member of Parliament, and rectify it as a Minister of State. The sooner he does it the better for his own good name. If he does not care to do so, the only other thing for him to do is to retrocede *Akashvani* to the local Government.

We then come to the Mysore Bank question. In recent years since the Imperial Bank staff had become restive and even riotous, the Central Government appointed a Tribunal under law in 1949 to examine the matter and make an Award for all bank staffs in India. After a year's enquiry the Award was published on the 17th last, to be given effect to by the Banks within one month from that date.

They have divided Banks into three classes, those with over Rs 25 crores, those with over 7½ crores, and those smaller than that. The Bank of Mysore comes under the second category, and naturally its staff have been expecting it to give effect to the award.

But rumour has come out that the Bank Directorate have assumed that Banking in Mysore does not come under the Centre, and therefore they are not bound by the award.

We do not know what in Mysore does not come under the direction of the Centre. Perhaps the sale of snuff does not! Even the sale of ಕಡ್ಲೆ ಪುರಿ (fried gram and rice) comes under the Centre.

We do not know whether Mysore is held by the Centre by one rope like a cow, by 3 ropes like a horse, or 10 ropes like an elephant. But that it is held pretty tight is certain. The dream of Provincial Autonomy

died with the British regime. Today we are but underlings of the underlings at Delhi!

To assume that the Award does not apply to the Mysore Bank because it is in the Mysore State would lead to the conclusion that the Award does not apply also to the staffs of the Imperial, Bharat, United Commercial and other big Bank branches in Bangalore and elsewhere in the State. Do the Mysore Bank Directorate think so? And do they think that while the award applies to other banks and branches in Madras, and Bombay and all over, it does not apply to its own branch staffs at Bombay, Madras and other places outside Mysore?

Or do they hold that it applies to its staffs in the outside branches only, and does not apply to the Head Office and branches within the State? What absurdity! The Directorate of the Mysore Bank ought to be more intelligent than this.

The Tribunal which has made the Award is named the "All-India Industrial Tribunal (Bank Disputes.)". Not merely "India", but "All-India". Does it leave any loop-hole for Mysore? It is a bear's-hug, and no escape!

As a joint-stock bank the Mysore Bank is under Central jurisdiction. As a Scheduled Bank it is certainly under the control of the Reserve Bank. A recent enactment, "The Banking Companies (Amendment) Act of 1950," dated 18th March 1950, lays down "It extends to the whole of India except the State of Jammu and Cashmir."

In the face of that for the Mysore Bank to put on airs of independence is childish. It would be like a widow who doesn't care recognise the death of her husband.

The Award, it is stated, applies to banking companies which had branches in more than one Province on June 13 and September 28, 1949. The Bank of Mysore had such branches.

The Award becomes enforceable on the expiry of 30 days from the date of publication, *i.e.*, the 17th of this month. It is not subject to appeal under the provisions of the Act.

On the contrary non-compliance with the Award would make the Directorate liable to criminal prosecution under the Act. Such prosecutions are now going on in the neighbouring Presidency.

As to the capacity of the Banks to comply with the Award, the Tribunal observes, "If the scales of pay and allowances now laid down by this Award prove too burdensome to particular banks, that fact alone, in our opinion, can hardly be urged to suggest that such scales are unduly high. It would, in our opinion, rather indicate that the units which are unable to give effect to the award are uneconomic, and ought to consider rationalisation through the path of more efficient and economic organisation, or of amalgamation."

Would the Mysore Bank want to follow that alternative? We hope not! *Editor.*

THE UPAKARMA

Rt. Hon'ble M. R. Jayakar writes,

In ancient India they had an excellent ritual the spirit of which with proper modification might with advantage be revived in these times. They used to call it 'Upakarma'. Though seemingly religious the ritual had a high educational value. Once a year at the beginning of the term all the students of a college would meet together, invoke the names of the celebrities of the past, recall their achievements, and pay tribute to their memory. The celebration of this ceremony served a double purpose. It created a close acquaintance with the past heroes of the nation and also whetted the ambition of the youthful students. With the celebration of this function, the student would commence his annual labours with zest and vigour, hoping some day to emulate the past heroes by his own achievements. It also helped to keep the student's knowledge up-to-date in his own branch of learning.

FREEDOM OF SPEECH

The PEN International Congress last week unanimously approved a resolution proposed by Sir C. P. Ramaswami Aiyer, former Dewan of Travancore, pledging members to the principle of freedom of thought and speach.

The resolution—one of four approved by a joint meeting of Unesco and Pen which last week discussed "The Writer and the Idea of Freedom"—called on the Congress to affirm that Pen stood for "the principle of the unhampered transmission of thought within each nation and between all nations", and that members "pledged themselves to oppose any form of suppression of freedom of expression in the country and community to which they belong."

It also called on men to declare for a free Press, opposition to arbitrary censorship in times of peace, and said that "free criticism of governments" was imperative.

The writer's free expression promotes and protects all other liberties, Sir C P Ramaswami Aiyar said. Free speech and freedom of writing are amongst the foremost objects of restraint and control of regimes moving in the direction of totalitarianism.

The writer has the power to solve social and other conflicts, to lift arguments from the plane of violence to the plane of discussion, he added.

If the freedom of the writer and the Press was to attain actuality, Sir C. P. Ramaswami Aiyar said, Governments must set limits upon their jurisdiction to regulate, control or suppress writing and speaking. Such freedom was, in essence a moral right equal in validity to that of free thought, free conscience, personal freedom and freedom of assembly.

This moral right, however, he continued, was not unconditional. All liberty was experimental in scope and included a right to be in error.

Under the Indian Constitution Act, freedom of speech and action was guaranteed to every Indian citizen, with a proviso enacting that this freedom should not affect the operation of any law relating to libel, slander, defamation, contempt of court, or any matter which offended against decency or morality, or which undermined the security of, or tended to overthrow, the State.

There had been judgments of the Indian Supreme Court which had pointed out that care should be taken not to give too rigid or narrow an interpretation of public safety or public order.

When the Madras Maitenance of Public Order Act was invoked agains a pro-Communist newspaper, it was laid down by the Supreme Court that procedure like preventive detention and bans on the Press should be strictly confined and only applied to matters affecting the primary security of the State.

It was made clear that there was a real distintion between, on the one hand, freedom of speech and expression, and, on the other, rights of assembly and the formation of associations and unions.

The latter rights might, be restricted in the interests of public order in the strict sense, but the right of freedom of speech and of expression stood on a different footing, and nothing less than endangering the foundations of the State or threatening its overthrow could justify the curtailing of such a right.

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CAVE TEMPLE OF AMARNATH

Thousands of pilgrims from all over India visited the celebrated cave-temple of Amarnath on the full-moon day on August 27. The cave is situated about 13,000 ft above sea level on a long glacial gorge among the eastern mountains of Kashmir and it is only in the month of August that the path to it is open. From September to June, it is generally covered with snow.

The dimensions of the cave are fifty yards long by fifty broad at the mouth and thirty at the centre Inside the cave is the shrine or what is called the "icy emblem of Lord Shiva." It is built by no human hand. It is formed by the trickling of water from the roof of the cave. The water freezes as it reaches the ground and the ice-image formed apparently waxes and wanes with the moon. As it attains its fullest size on the day of *purnima* (full moon), that particular day in the month of *Sravan* has always been the day for the annual pilgrimage

In the south-east corner of the cavern, which can hold hundreds at a time, the pilgrims bow low before self-formed emblem of Shiva. At the time of worship, pigeons fly over the cave.

Mrs. Percy Brown writes in her "Pilgrimage to Amarnath":

> Mid lofty snows a mystic cavern lies,
> And in its holy precincts dwells a dove,
> How many dream in India's sunny plains
> Of hoary Himalaya's distant blest retreat!

The religious ceremony takes less than half an hour, but the significance of this pilgrimage full of privations, sacrifices and sufferings, is very great in the eyes of the votaries, who believe that their worship at this temple will bring them eternal salvation.

There are two routes to the cave—one via Pahalgam and the other via Baltal. The Pahalgam route which the pilgrims usually follow is more difficult. The pilgrims believe the more a man suffers on his way to the cave the more reward he attains in heaven.

WORLD CONQUEST

"In 1939 Stalin controlled about 170 million people. Today he directs about 800 million. This is an extraordinary advance toward his ultimate goal—the control of the entire human race. It is clear now that, short of this goal, the Communists will never stop. They can only be stopped.

"Stalin sits in the Kremlin with the members of the Politburo who compose his planning staff for the conquest of the world. He prepares his advances on a world scale as carefully as the commander in chief of an army prepares plans for his attacks. He decides when and where to strike, and what forces will be needed to seize his objective. He is a careful and crafty leader who never takes great chances. He always remembers that the physical strength of the Soviet Union is the most important factor in the spread of Communism, and he does not risk destruction of that primary source of strength. His tactics are many and varied. They deserve the attention of everyone who is a citizen of a free country and intends to remain so.

"In 1939, 17 days after Hitler had disrupted the Polish armies, Stalin attacked Poland and seized eastern Poland. Similarly, in the Far East, after we had pulverized the military resistance of Japan, Stalin declared war on Japan, only four days before her surrender, and seized Manchuria!"

W. C. Bullitt.

(*Continued from page 3*)

5 ಐಶ್ವರ್ಯಸ್ಯ ವಿಭೂಷಣಂ ಸುಜನತಾ ಶೌರ್ಯಸ್ಯ
ವಾಕ್ಸಂಯಮೋ ಜ್ಞಾನಸ್ಯೋಪಶಮಃ ಶ್ರುತಸ್ಯ ವಿನಯೋ
ವಿತ್ತಸ್ಯಪಾತ್ರೇವ್ಯಯಃ ।
ಅಕ್ರೋಧಸ್ತಪಸಃ ಕ್ಷಮಾಪ್ರಭವಿತು ಧರ್ಮಸ್ಯನಿರ್ವ್ಯಾಜತಾ
ಸರ್ವೇಷಾಮಪಿ ಸರ್ವಕಾರಣಮಿದಂ ಶೀಲಂ ಪರಂ ಭೂಷಣಂ ॥

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A STUPID ACT

Mr. K. Srinivasan, District Judge, West Tanjore, passed orders on Saturday allowing the appeal preferred by Messrs V. S. Ramanatha Ayyar, V. P. Swaminatha Ayyar and V. P. Sivarama Ayyar, residents of Varahur village, near Tirukattupally against the order of the District Munsiff of Tiruvady and granted an interim injunction restraining Mr. M. Narayana Pillai and two others (defendants 1 to 3) of Varahur from entering into the Sri Venkatesa Perumal temple at Varahur or from taking other members of their community into the temple and another injuntion against defendants 4 to 7, (trustees of the temple) restraining them from permitting either the defendants 1 to 3 or other non-brahmin residents of Varahur into the temple.

In the appeal against the order of the District Munsiff of Tiruvady the appellants (plaintiffs) claimed that the Venkatesa Perumal temple of Varahur village was an institution which had been built by the brahmins alone and expressly dedicated for such a purpose. . Tney alleged that certain persons, including defendants 1 to 3 attempted to enter the temple in derogation of the rights of the plaintiffs and other members of their community, claiming, that notwithstanding the temple entry authorisation Act or the Diclaration, that the temple is a public one, their rights cannot be infringed. The plaintiffs instituted the suit for a permanent injunction as above and sought for an interim injunction.

Defendants 1 to 3 contended that the temple was a public one coming within the purview of the Hindu Religious Endowment Act and the Temple Entry Authorisation Acts.

The judge observed that the three plaintiffs have laid the suit in the individual capacity and have asked for the injunction only against the defendants also in their individual capacity. The Judge was of the opinion that it would be proper, and a very proper and reasonable exercise of the discretion of this court, to grant the interim injunction, till the disposal of the suit.

Accordingly the Judge granted the interim injunction against the defendants and the District Munsiff of Tiruvady was instructed to dispose off the suit as early as possible.

CHARTER FOR ANIMALS

A Charter of Animals' Rights, aiming at the welfare of animals will, it is hoped, result from a Resolution passed recently by the World Congress for Animal Protection.

The Congress which opened its 20th session last week plans to draw on the best national laws of all countries to compile the charter, under which animals would no longer be classed as goods, to be sold or destroyed at will.

It strongly urged the total prohibition of animal performances in circuses, immediate abolition of all non-scientific commercial zoos, limitation of scientific zoos to one for every fifteen million inhabitants.

There was a special thought for birds. The Congress called for international agreements to prohibit the catching, killing and selling of all birds except certain species of game birds. It also recommended that where birds must be caged each bird should have a minimum space of one cubic metre (1·3 cubic yards).

The Congress agreed that most national quarantine laws were necessary, but urged shorter periods in some cases, enforced by international agreement.

It also called for international agreements on the transport of animals.

About 300 delegates from 108 organisations in 26 countries are attending the five day meeting. Countries represented include India and Malaya. Under the charter, legislation would no longer seek to prevent cruelty to animals, but would provide a proper status for them.

Each country would have its own national legislation and would act through it.

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HATEFUL VANASPATHI

Dr. J C. Kumarappa, President, All-India Village Industries Association, presiding over the Tamil Nad Anti-Vanaspati Conference at Royapuram, 18 miles from Podukotah, hinted that if Government did not bow to public opinion in regard to Pundit Thakurdas Bhargava's Bill to ban the manufacture and sale of Vanaspathi, he may think of launching Satyagraha. Mr. Ramasrinivasan, Chairman of the Reception Committee, welcomed the gathering.

Mrs. (Dr.) Soundaram Ramachandran of Gandhigram who declared the conference open, stated that the banning of Vanaspathi should be included as one of the items of the village development scheme, and everyone should make it a point to see that Vanaspathi did not enter their homes, nor of their friends and relatives. She pleaded for establishing a Consumers' Research Institute to study the use of Vanaspathi from the consumers' point of view, and give its unbiassed view.

Mrs. Kaithan of Gandhigram stated that from the clinical experiment carried on by her for the past fifteen years' she found that the use of Vanaspathi burdened the ions in the intestines, and did not allow other foodstuffs to be digested, thus causing a major portion of the food consumed to putrify. She said that experiments carried on in Consumers' Research Institute in America revealed that 24 hours after taking food cooked in Vanaspathi, only 40 per cent of the food was digested, and after 48 hours 40 per cent still remained undigested and putrified in the intestines. Moreover, Vanaspathi, she stated, was costlier than ordinary oil.

Dr. P. V. Muthukrishna Ayyar and Dr. C. S. Gopalaswamy also spoke about the harmful effects of Vanaspathi, and pleaded that their cottage industries which were slowly dying, should be given new life.

Dr. J. C. Kumarappa in his presidential address referred to the Governments' grow more food campaign and said that if the Government were sincere the first thing they would do was to conserve what they already had. He stated that the nutritional value of groundnut was destroyed in Vanaspathi. The Government's fears that about 20,000 workers would be affected, and crores of rupees worth of machinery would go waste if the industry was banned only showed that the Central Government's interest was financial and they were helpless to withstand the pressure brought upon them by capitalists. If the Bill was thrown out, Mr. Kumarappa said he would start a satyagraha movement. A resolution pointing out that since Vanaspathi is not nutritious, and is costlier than other oils, the Conference supported the Bill to ban the manufacture and import of Vanaspathi introduced by Pandit Thakurdas Bhargava in Parliament was passed.

ALL-QUIET INSIDE

I had been in Russia for some months before I was able to grasp exactly what makes that country so weirdly different from the outside world. In March 1945 a group of us correspondents were taken from Moscow to Bucharest. Bucharest still had the feeling of a gay and luxury-loving city, with all the bustle and clamour of the free world; we were whisked back into Russia and found ourselves at twilight in Kharkov. Eddy Gilmore of the Associated Press and I were walking down the broad Sumskaya, so crowded with hundreds of people that we had to step off the broad pavement, yet from all those passing hundreds there was no sound except the tramp of boots. I think it came to us both in that movement what freedom really means, for we stopped and listened, and I said without explanation, "How would you ever describe it?"

Eddy said immediately, "I don't know. But it's something you'll never forget."

Listen! Up from the street of any free city of the world there comes a hum, a mingling of human sounds: the argument on the corner, somebody whistling to a friend, the cop bawling out a jaywalker, street vendors of Cairo, and the voluble taxi drivers of New York. And all of this blends into the sound of freedom, which is something you never hear until it's gone. In the totalitarian state, people walk and say nothing, seeking always to avoid trouble by being as inconspicuous as possible!

G.M.

The Rationalist.

Monday 11-9-1950.

SANSKRIT RESEARCH

II

We said that Justice Patanjali Sastry's remark that Amarasimha mentions only the three Vedas and that therefore the Atharva Veda may not have been existent in his time, was like a school-boy howler.

That is the kind of criticism that the generality of newspaper reviewers now-a-days glibly let out, but not one which is permissible in one bearing so august a name and occupying so lofty a judicial pedestal.

Amarasimha was a brilliant lexicographer. But he lived only 1500 years ago. Even people who lived much nearer the Vedic times have not said anything about the chronology of the Vedas.

They knew that so many Universities would be cropping up in the land in the 20th century, Mysore, Andhra, Annamalay, Alagappa, Karve, Karnataka, Gujarat, and left it to them to show their worth by unravelling the past. But those Universities are all ploughing the sand, and reaping nettles! They are producing only clothes'-pegs and official dummies!

Amarasimha was a Jain. As such some of the contents of the Atharva Veda may have been anathema to him, and so he may have ignored it.

The same Amarasimha, before giving the names of Brahma, devotes 3 stanzas to Buddha and purports to give his 18 names, some of them repetitive. Buddha was not much in vogue among Sanskritists. He himself dealt in Pali. Yet Amarasimha chooses to place him above Brahma in a Sanskrit lexicon! It is a poor attempt to thrust an alien name into Hindu heirarchy, like the attempt of Pandit Nehru to thrust Asoka on the attention of the nation today. But it does not make him an authority on that matter. Similarly his attempt to ignore Atharva Veda cannot make him an authority on that.

And what does Amarasimha say about the Vedas? He says.

"ಸ್ತ್ರಿಯಾಮೃಕ್ಸಾಮ ಯಜುಷೀ ತ್ರಿವೇದಾಸ್ತ್ರಯ್ಯಸ್ತ್ರಯೀ!"

"Rik, Sama, and Yajus are words of feminine gender, and these three Vedas are known as "Trayee," *i.e.*, triplets, trinity."

These three Vedas are satvic, sacerdotal, spiritual. They are therefore clubbed together under the name "ತ್ರಯೀ." The Atharva Veda is partly unspiritual, and deals in necromancery, charms and incantations, for healing diseases or destroying enemies. As such the orthodoxy of the past did not look on it with the same reverence as on the others. But its value to a secular State like the present, and a war-mongering world, would be stupendous, if we only knew how to benefit by it.

After all, the "Amarakosa" is a handy, concise, compendium. It is not a comprehensive thesaurus of words. The author with Jain prejudices might have consciously omitted to refer to the Atharva Veda.

Moreover Amara is of the period of classical Sanskrit, based on many earlier works of the kind. The chronological layers of Sanskrit literature are like the geological layers of the earth, the pre-Vedic Age, the Vedic age, Upanishadic age, Puranic age, Sutra age, and the classical Sanskrit age. Men of today have not got the mental calibre, intellectual insight, and profundity of learning necessary to fix their exact periods. Any attempt of theirs

to do so would be like the attempt of a ladies' lap-dog to jump to the height of the Eiffel tower!

However the "Mahabharata" is known as the "Fifth Veda", as in "ಭಾರತಸಂಹಿತವೆಂ ವೇದಃ." If Atharva Veda did not exist Bharata would have been styled the "Fourth Veda", and not the fifth.

In the words of Max Muller, "While the Rigveda deals almost exclusively with the higher gods as conceived by a comparatively advanced and refined sacerdotal class, the Atharva Veda is, in the main, a book of spells and incantations appealing to the demon world, and teems with notions about witchcraft current among the lower grades of the population, and derived from an immemorial antiquity. These two, thus complementary to each other in contents, are obviously the most important of the four Vedas. As representing religious ideas at an earlier stage than any other literary monuments of the ancient world, they are of inestimable value to those who study the evolution of religious beliefs."

The Vedas are admittedly the oldest books in the world. "The age of this venerable hymnal (Rig Veda)," says Sir W. W Hunter, "is unknown." Professor Max Muller says: "They (the Vedas) are the oldest of books in the library of mankind." "They are without doubt," says Professor Heeren, "the oldest works composed in the Sanskrit." "Even the most ancient Sanskrit writings allow the Vedas as already existing." "No country except India and no language except the Sanskrit can boast of a possession so ancient or venerable. No nation except the Hindus can stand before the world with such a sacred heirloom in its possession, unapproachable in grandeur and infinitely above all in glory. The Vedas stand alone in their solitary splendour, serving as a beacon of divine light for the onward march of humanity," says another scholar.

(To be continued) *Editor.*

FACE-MAKE-UP

A Farmer and a city man were walking down a street together. They saw approaching them a girl just out of the beauty parlour—tinted hair, scarlet fingernails, very heavy make-up and gaudy lipstick.

"Well, what do you think of that?" asked the city man.

The farmer looked the girl over thoroughly and then observed: "Speaking as a farmer, I should say it must have been very poor soil to require so much top-dressing."

SNUBBED

He was trying hard but he didn't seem able to make much headway with the pretty girl.

"Those lovely hands," he murmured, "your wonderful lips, and those beautiful eyes! Where did you get those eyes?"

"Oh," replied the girl, coolly. "they came with my head."

MARRIAGE

Chi. Sow. VIMALA daughter of Sri K. Venkatarama Reddy, with Sri H. G. SUNDARARAMA REDDY, B E., son of Sri H. R. Guruva Reddy, B.A., LL B., Bangalore, and Chi. Sow. LEELA, also daughter of Sri K. Venkatarama Reddy, with Sri R. RAGHURAMA REDDY, son of Sri Rajupet Muninarayana Reddy, on 6-9-1950 at "Carlton House", Palace Road, Bangalore.

Chi. Sow. THARA BAI, daughter of Sri G. R. Ethirajulu Naidu, M.P., with Sri N. RAMASWAMY NAIDU, son of Dr. S. M. Nanjunda Naidu on 14-9-1950 at 3, Lal-Bagh Road, Bangalore.

Chi. Sow. SUNANDA, daughter of Sri B. K. Murthy, with Sri S. NARAYANA RAO, B.SC. son of Sri S. S. Moorthy Rao, Dy. Director-General, Indian Posts and Telegraphs, New Delhi, at 873, Vanivilas Road, Mysore.

POLICY CONTRACT
WHO BENEFITS BY IT?

Endowment Assurance policy is the most popular form of policy issued. It is said that this form of policy is the combination of Life Assurance and Investment. Premium for this form of policy therefore includes (1) cost of Assurance, (2) Investment deposits and (3) Office expenses. In the case of survival of a policy holder, the accumulated deposit or the investment portion of the premiums paid is the basis of payment, and in the case of death claims under a policy the cost of assurance included in the premium is the basis of payment. Why then, in the case of death claims the investment portion of the premium paid, or the accumulated deposits until the year of death, should be withheld and appropriated by the Insurance Companies? I am convinced more than ever before that in the case of death claims the Insurance Companies must pay the claimant the sum assured, with profits if any, and also a refund of Investment portion of the premiums paid until the year of death. Will the Controller of Insurance please clarify this matter?

P. A. RAO.

CLEVER

Mother: "Jessie, next time you hurt that kitten, I shall do the same to you; if you slap it, I'll slap you, if you pinch it, I'll pinch you. Understand?"

Jessie thought for a moment. "I'll pull its tail," she said.

NAIVE

Johnny, just fourteen years of age, applied for a job as a grocery boy. The grocer wanted a serious-minded youth. So he put Johnny to the test.

"Well, my boy, what would you do with a thousand pounds?"

"I don't know, sir," answered Johnny. "I was not expecting as much as that at the start."

A CURE

Everywhere in the world, the country people have their own peculiar methods of curing certain kinds of diseases which cannot be easily ruled out as mere witchcraft, writes Swamy Sivananda in *Divine Life* and adds:

I shall relate to you an instance that I have personally witnessed. My personal assistant Sri Purushottam Swami had, for a number of years, painless, small, hard excrescences, otherwise known as warts, on all over his hands. His aid, a village lad from the neighbourhood of Rishikesh, observed this and suggested that he might try a simple cure-of-faith which is usually practised in the villages with unquestionable success. The boy himself had warts and was now completely cured through this method.

The method is simple. A solution has to be made by rubbing a copper piece on a stone with a little water. It should be applied on the warts with the same copper-piece only once. Then the copper-piece (it can be a piece) should be wrapped with a piece of cloth and discarded at a crossing point of two roads or a trivium.

Purushottam Swami tried this method. His warts disappeared very soon and not a scar could be found on his hands after a couple of months. Several months have gone by since, and not a single wart has appeared again.

There are a number of similar methods of cure which you can know from the village folk. Do not be prejudiced against them. They are sometimes wiser than even the most learned physicians.

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುll ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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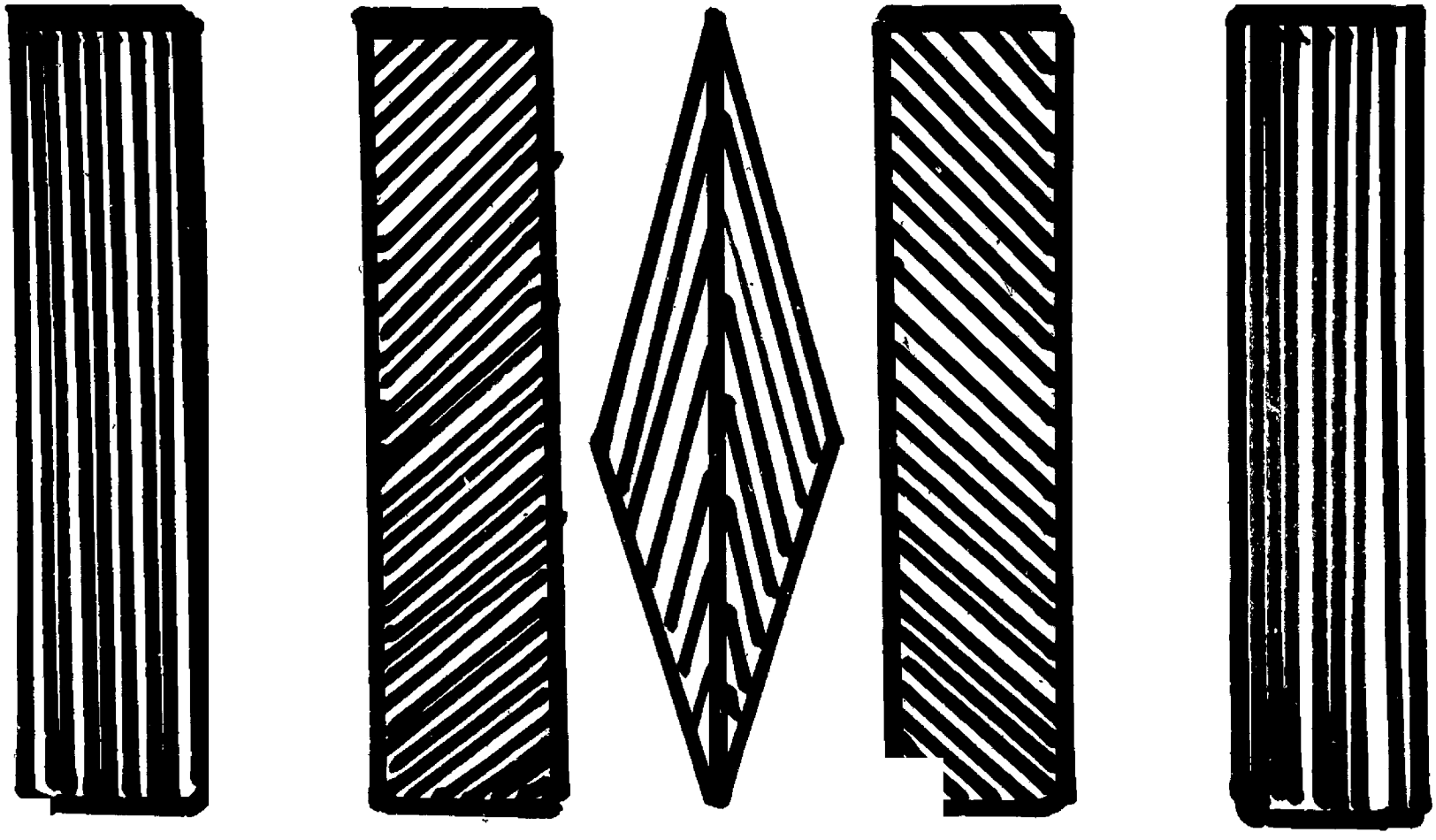

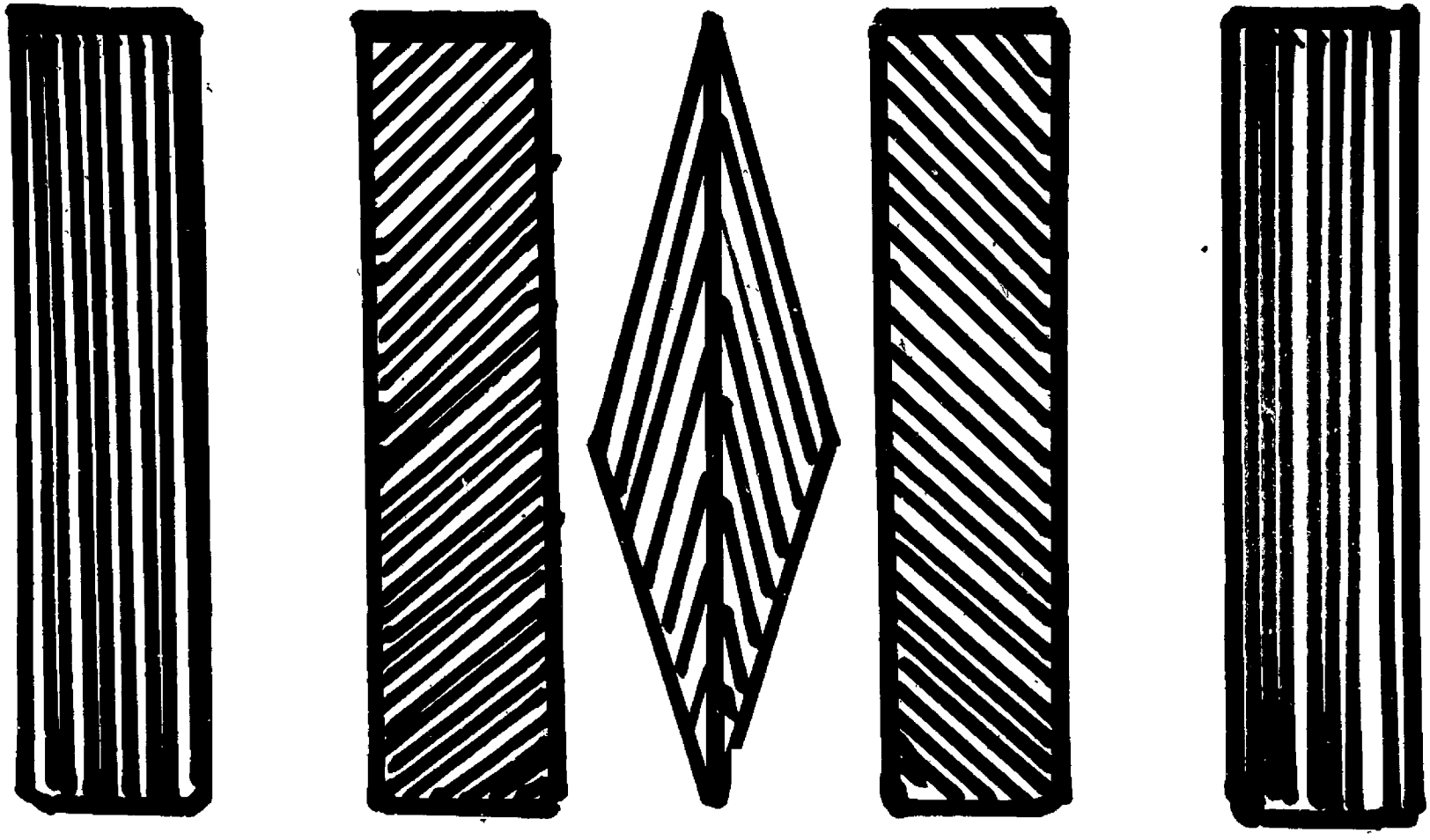

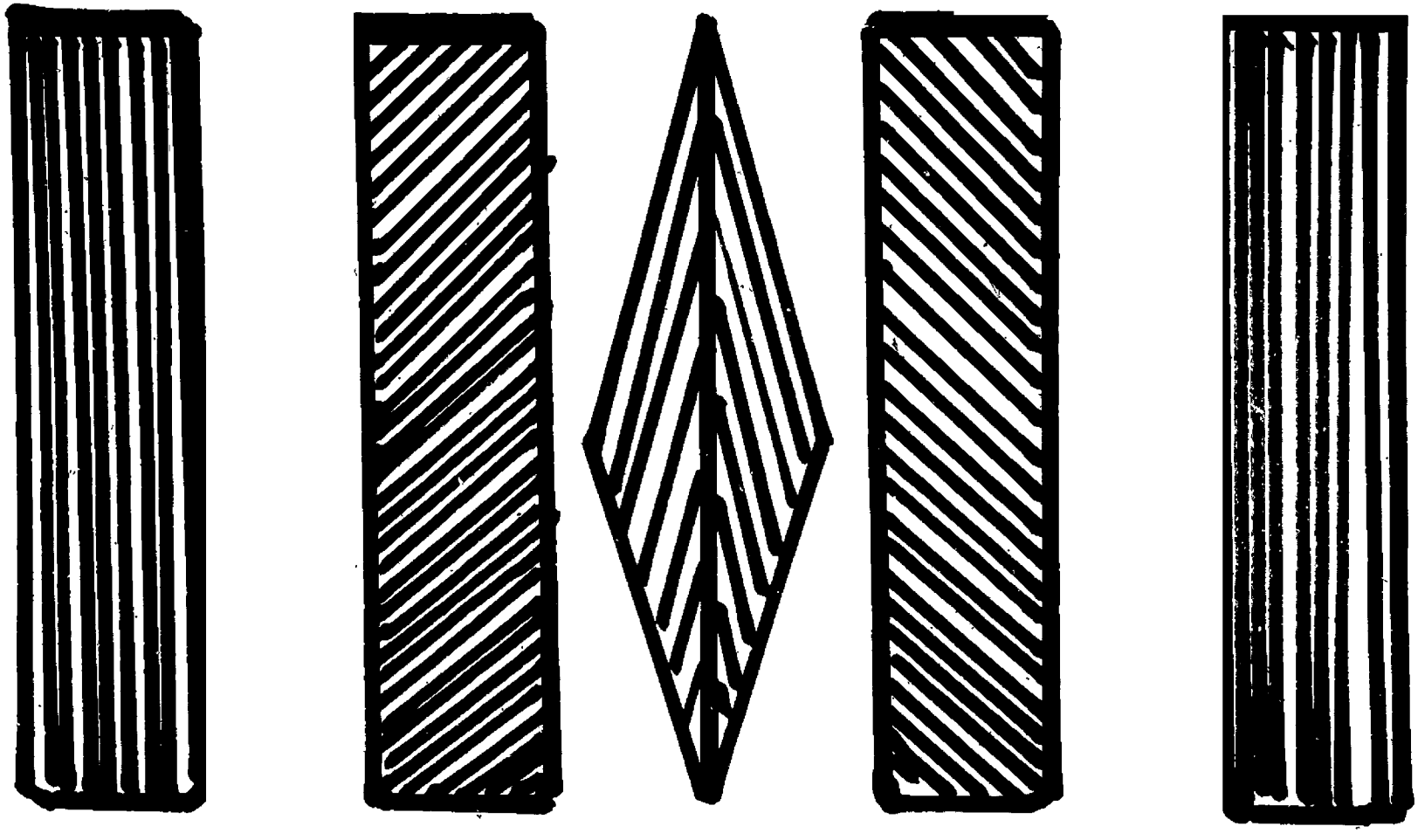

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JAPAN'S MIRACLE

OURS ?

Japan today stands on the threshold of a new phase of her economic recovery programme, writes a correspondent.

Taking full advantage of the Far Eastern crisis occupied Japan hopes to expand production, increase export trade, enlarge her mercantile marine and re-establish her pre-war contacts with world markets.

Japan is also raising the nucleus of an armed force, which will stimulate her campaign of national recovery.

Competent foreign observers in Tokyo believe that, barring the outbreak of a shooting war between the United States and Soviet Russia involving attacks on Japanese bases, Japan is all set for the final phase of national recovery from her defeat in the last world war.

These observers contend that Japan's eagerness to assist the United Nations in the anti-Communist war in Korea, is actuated more by the desire to set herself on her feet again, than by any ideological tendency.

Five years ago, Japan lay prostrate—defeated, disgraced, demoralised and largely destroyed. Today, Japan has come back to life, with mounting hopes for the future, through her own industry and perseverance and through the "convenient situation" created by the cold war between her victors.

The Japanese record of industrial and commercial recovery probably has no parallel in post-war history. It is a Japanese miracle, aided by Japanese ability and shrewdness and American credulity and economic support.

At the end of World War II, defeated and impoverished Japan was confronted with two alternatives—to produce and trade or to die. For Japan's natural resources were meagre, her population large and the destruction caused by the war enormous.

Japan took the bold and hard course. She started producing and trading, with the result that Japan today is very much alive and optimistic.

A look at Tokyo and Yokohama, a peep into the factories and department stores, a talk with the traders from all parts of the world sitting Japan, will convince you that Japan is again the world's supplier of industrial and consumer goods.

And export goods made in "Occupied Japan" are of far superior quality than those made in prewar Japan.

An official survey at the beginning of 1950 showed these trends in Japan's economic recovery.

Industrial production, about 90 per cent of prewar; foreign trade, about 100 per cent of prewar; agriculture, forestry and fisheries about 100 per cent of prewar; standard of living, about 80 per cent.

The position today (in September) is reported to be definitely better—probably representing an all-round improvement of between five and ten per cent over the situation at the biginning of the year.

National recovery in Japan might have been more pronounced had it not been for an increase of nearly 12,000,000 in her population in the last five years and the loss of her Colonies and possessions.

Despite manifold difficulties especially currency inflation and the artificial rates and foreign exchange fixed by the Supreme Command of the Allied Powers, (S.C.A.P.) Japan today has a balanced budget. The budget programme for the current year totals nearly 6,00,000,000 yen, entirely met from the national revenue.

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A considerable share of the foreign exchange earnings is set apart to pay for Japan's defeat—to meet part of the occupation costs. Besides, foreign exchange is essential for the import of raw materials required for her industry.

To conform with these requirements, the domestic budget has been kept to the minimum and a move has just been initiated for increased rates of taxation.

The yen, after a series of convulsions, has now been fixed at 360 to the U.N. dollar. This rate is considered fair and blackmarket dealings in currency have now become scarce.

A striking indication of Japan's austerity programme is the salary of the Prime Minister—40,000 yen (about 40 sterling) per month. The members of the Cabinet receive about 32,000 yen (32 sterling) per month.

The S.C.A.P. programme, in the interests of Japanese economy, is to maintain the Japanese cost of living at a low level, while the foreigners' cost of living is out of all proportion to that of the Japanese. In Occupied Japan, the foreigners are the gentry.

According to Japanese industrialists, it is only through direct and unrestricted dealings with the Sterling Area countries can Japan develop her economy "in the natural way". They hope that the new policy of sending Government trade representatives abroad will be extended to countries of South East Asia, which are Japan's 'natural sources" of raw materials supply.

Under an extremely delicate economic set up, Japan needs a variety of raw materials for her industry from foreign countries. Japan also depends on imports to feed her growing population. During this year, Japan's imports of rice and wheat alone are estimated to reach 3,500,000 tons.

The problem before the Japanese today, therefore, is to earn enough foreign exchange for these imports of food-stuffs and raw materials and to gear their industry and export trade to suit the world markets.

SPIRITUAL REDEMPTION

The world "cannot survive materially unless redeemed spiritually," President Truman said recently in a message to the World Baptist Congress.

"As I look across the world riven asunder by conflict of principle and policy," he said, "I can but reiterate a truth I have often stated before. I am of ever deeper conviction that what we need today is a revival of religion.

"To us is given that boon denied to many once-happy nations—freedom of religion—complete freedom to worship the God of our Fathers, each according to his own conscience. Would that we could use that freedom to the glory of God and to the advancement of His work to speed the day when this nation, and all the nations of the earth would be ruled by love and the still small voice of conscience would supplant force in the Government of man

"That day seems remote. There has come upon the world today, through the machinations of atheistic communism, a suppression of freedom of conscience over wide areas. Sadly we reflect upon an enormous retrogression in individual liberty and a denial of all human rights behind an impenetrable iron curtain in the satellite states where love, either of God or of man, is proscribed.

"I believe there is no problem moral or economic in the field of our national sphere or among the nations of this troubled world that would not yield to the intelligence, the courage and the faith of free men if those who seek the solution approach the problem in the spirit of the Sermon on the Mount. The solution is not easy to apply. We must face the problem in a spirit of steadfastness and humility remembering the admonition of the ancient king of Israel 'Let no man that putteth on his armor boast as he that taketh it off.'

"To succeed in our quest for righteousness we must, in St. Paul's luminous phrase, put on the armor of God 'For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'"

The Rationalist.

Monday 18-9-1950.

THE "RATIONALIST"

Ten years are over since the "Rationalist" made its appearance before the public; ten years of storm and stress, ten years of sorrow and tragedy, ten years of distress and disaster. The advance of science and mechanical inventions has made the world shrink, has reduced distance and time, so that war, famine, distress is not confined to this or that particular spot, but spreads all over like a paper on fire. Every spot on earth has become a sensitive spot, so that when trouble arises there, the whole globe racks with pain!

People talk about ending imperialism, but are themselves imperialists in practice. People talk of having won independence, but forge fresh chains to bind those who have been freed. People talk of peace, but in practice use nothing but force. People talk sanctimoniously of serving the nation, but what they actually do is riding the nation with bits and spurs!

Thus the past 10 years have been rather wintry for all the world. The horizon of the 11th year is not silvery with sunshine. Yet all that men can do is to keep their eyes dry, and hope for the best.

We believe that infant mortality among journals is not less than infant mortality among men. To survive ten years, we think, is not a bad survival. That it has survived ten years is something that the "Rationalist" has to be thankful for.

It has not achieved much during the ten years, That is not sufficient reason to suffer voluntary death. A man may not achieve muc in life; may not have become Prime Minister or taken ten wickets for nil, or scored doubl centuries in both innings in cricket; or mad 500 point breaks in billiards; or ridden th winner at Derby; or been elected Chairma of one of the United Nations' Committees; c secured a jolly Ambassadorship to some plac or written a best seller and won a Poe Laureateship. He may be only a duftar-bun in the District Office, or water-carrier in th Taluk Office. Nevertheless the law does n allow him to end his life. The end mu come in its own way, in its own time.

Similarly the "Rationalist" after finishin ten years, has to enter the 11th year, not wit jumping strides, nor with trembling steps, bu mechanically, like a motor car which run as long as its petrol lasts, or until a bu collides with and smashes it.

We said the "Rationalist" had not achieve much. But we received the following recentl

A gentleman from near Calcutta writes,

"I understand from Messrs Roy & Sons c Calcutta that you edit a weekly under th above caption. The said concern recom mended yours to be one impregnated wit rationalistic erudition. May I request you t send a copy thereof, and also quote you charges?"

Another gentleman of standing from th northern parts of the State, seeing a copy expressed surprise and immediately sent Rs. for a year's subscription through a friend.

To many our recent feature, "Sanskr Wisdom", has been like water to parche tongues. A prominent Moslem gentlema appreciates the English version so much tha he has procured help to understand th original stanzas so that he may use them i addresses in sacred mosques.

When such things happen, the "Rationalist" has but to proceed, and leave the rest in God's good hands.

We thank all our readers, and those who have extended their friendship to the "Rationalist" during these years.

Editor.

KNOW THE SOIL

Many gardeners may not know that we possess a recognized classification of soils. A soil containing up to 10 per cent. clay is called a sandy loam; up to 20 per cent. clay, a loamy soil; up to 30 per cent. clay, a clayey loam; up to 40 per cent. clay, a clay soil; and over 40 per cent. clay, a strong or heavy clay.

Loam is perhaps the best all-purpose garden soil. The ideal soil should include 60 per cent. sand, 20 per cent. clay, and 10 per cent. each of loam and humus. We cannot always chose our soil nor alter its fundamental texture, but we can do something to lessen its failings.

A cold soil, for example, whose excess of clay or humus makes it too damp, can be warmed by loam or sand or even wood-ash. A thin soil, on the other hand (in which there is insufficient space between top-soil and sub-soil) can be improved by cultivation Every gardener desires a mellow, friable soil—one, that is, that has been worked to a fine tilth so that it crumbles easily when rubbed between the fingers.

J P.

DIGEST THIS

A Philosopher and a theologian were engaged in disputation. The theologian used the old quip about a philosopher resembling a blind man in a dark room, looking for a black cat—which isn't there. "That may be," said the philosopher, "but [illegible] could find it"

REVIEW

Life has many facets like a diamond, rural life just as many as any other. And Mr. D. Krishna Iyengar, M A,, like a diamond-setter, with the magnifier screwed to his eye has been looking into one facet after another, and been giving a running commentary in the form of books. He has already issued 3 books in the past, "*The Ryots' World*," "*The Ryot's Rise*", *and* "*The Ryot's existence*" and has now brought out a fourth, "*Ryot's Social Life.*"

Adorned with a preface by Minister of State, Mr. R. R. Dewakar, it has 12 lucid chapters on the social life of the villager in the Mysore State, in readable kannada.

The book may be said to be timely in that it draws a picture of the age-old type of village society, which will be vastly changing before long due to the influence of bus-transport and compulsory education.

The book is priced Re. 1-12-0, and is issued by the Author, from T. Narsipur, Mysore State.

THE TUFT

Mr. R. P. Sethu Pillai, Head of the Tamil Research Department Madras University, delivering a lecture spoke about Mr. Henry Alfred Krishna Pillai, a Tamil poet who had translated the 'Pilgrims Progress', and said that Mr. Krishna Pillai, a Vaishnava by birth, embraced Christianity in his 36th year. The Bishop, however, refused to baptise him as Mr. Krishna Pillai was having a tuft. Mr Krishna Pillai raised an issue and wanted to know whether tuft had been prohibited in any of the ancient Tamil literature and whether it denoted a symbol of any particular religion. All the available Tamil literature was said to have been gone into and it was later declared that tuft had nothing to do with any type of religion and that it was only one of the many kinds of hair-dressing.

The Bishop afterwards was said to have baptised Mr. Krishna Pillai who continued to have his tuft.

HAS SUPERSTITION BEEN ENTIRELY STAMPED OUT?

Before the famous savant Antonie Leeuwenhoek discovered the bacillus, the then unknown diseases were attributed to the malignant influence of evil spirits or witches. Epidemics of dangerous and devastating diseases were accepted as inevitable. In their impotence, people devised all sorts of primitive prophylactics, based on superstition. Evil smelling portions were especially used and the more costly or rare they proved to be, the higher were the expectations of safety and protection. People carried a sponge drenched in an infusion of vinegar and sweet smelling herbs and as soon as they came anywhere near a sick person, the sponge was held before mouth and nose. During epidemics of pestilence or fever, the doctor, who naturally was most exposed to infection, wore a sort of hood to which was attached a large nose filled with aromatic herbs, through which contaminated air was supposed to be filtered.

Thanks to the researches of many scientists, there are now various remedies for the protection of mankind, not the least of which is nature's own product quinine, which is used all over the world and in many forms. In the tropics as a prophylactic against and a cure for malaria, and in cold, damp climates against the common, yet so trying, cold. That science is always progressing, and brings us ever new discoveries, is proved by the lately discovered fact, that the combination of quinine with Vitamin C, gives protection against the common cold and at the same time guards against further complications.

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POLICY CONTRACT WHO BENEFITS BY IT?

A careful and deep examination of the policy conditions and the privileges will show that 'with-profit' policies earn more 'profits' to the Companies themselves rather than the policy-holders to whom they are issued at higher rates of premiums, and experience has proved that 'automatic non-forfeiture' is in reality an 'automatic forfeiture' by the Companies of the monies paid by the policy-holder, and all 'privileges' prove to be the 'privileges' designed to benefit the Companies themselves more than the policy-holders to whom they are offered for the monies paid by them; the load, lien, and the pregnancy clause imposed on female lives, amount to a total failure by these Life Insurance Companies to cover Life Assurance of our Indian female lives.

If a policy has lapsed for a period of a year or two and if the policy-holder desires to revive the same, the Life Insurance Companies collect the full premiums that are in arrears with an interest at 6%,—premiums include cost of assurance for the period they have not actually covered Life Assurance, and the rate of interest is so high that they themselves do not earn on their mean invested funds—both unjustifiable and most unreasonable.

If the Indian Life Insurance Policy-contract is as it is today, placed before the International Court of Justice or the Supreme Federal Court of India for a verdict, the verdict of the Court will be against the Companies and amazingly in favour of the policy-holders.

P. A. Rao.

ಮುll ರಾll ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುll ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ಫಲವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುll ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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SAVING THE COW

Mr. Purshottamdas Tandon, President-elect of the Nasik Congress, asked people to create a strong public opinion in the country against cow slaughter and vanaspati ghee.

Addressing delegates to the All-India Cow Protection Conference and Anti-Vanaspati Sammelan here Mr. Tandon said that people must not rest satisfied by expressing mere wish for cow protection or pass resolutions, but must follow it in their daily lives.

Mr. Tandon said that it was a wrong notion that today they were giving cow protection more importance than was given to it even in the Vedic times. Even though the Vedas did not give cow protection a high place, Lord Krishna later made it an article of faith and even fought against Indra, the God of Gods, even bigger than Shiva and Vishnu, and ultimately won. Krishna was a revolutionary thinker who realised that people must change with the times. That had always been his view also for years. He never regarded religious books as the last word, but considered thought which was ever changing to be primary in everything.

Referring to the likely repercussions on trade and industry if cow slaughter was banned, Mr. Tandon said that they had to decide which was more important, the cow or considerations of economy. He never considered economic questions as primary. So also here, if they had to loose valuable dollars following the discontinuance of export of hides and skins abroad they should face it. After all, what did they use these dollars for, if not for buying limousines and fancy goods? People must do without them in the interest of cow protection.

'I will even go to the length of saying that people should discard wearing shoes made of leather and substitute them by those made of rubber or cloth' the President-elect said.

Mr. Tandon said that he had taken a vow not to wear a leather shoe in 1908 and had stuck to it to this day. First he wore only a chappal made of cloth and sacking but later sometimes at the suggestion of friends, he also wore a shoe made of leather tanned from the hide of an animal which had died in the natural way and had not been killed for this specific purpose. There was no harm in wearing shoes made out of the hides of such animals but people should remember that they would not easily get such shoes, as there was bound to be some fraud in it.

PART OF INDIAN CULTURE

Cow protection said Mr. Tandon, was a part of Indian culture and as such he expected every Indian, belonging to any faith or religion, to respect this facet of India's culture.

Mr. Tandon told the delegates to the conference to work in their respective areas to ban cow slaughter. They must move their Municipal Boards and district bodies to pass legislation to this effect. He also asked them to create a strong public opinion against cow slaughter. If this were done, they could easily move the Governments also. The cogs in the Governmental machinery only moved in such matters when there was public pressure behind them.

In the case of vanaspati also, Mr. Tandon said people should see that they did not use it. If they did not get good ghee they should take either oil or do without ghee. He had not been taking ghee for several years and this had not harmed his health.

He concluded by appealing to the people to consider cow protection as a part of their culture and in their actions and deeds prove their support to the movement.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—½—0
6.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Oath of Graduation in ancient Times

"ವೇದಮನೂಚ್ಯಾಚಾರ್ಯೋಽನ್ತೇವಾಸಿನಮನುಶಾಸ್ತಿ । ಸತ್ಯಂವದ । ಧರ್ಮಂಚರ ॥ ಸ್ವಾಧ್ಯಾಯಾನ್ಮಾಪ್ರಮದಃ । ಆಚಾರ್ಯಾಯ ಪ್ರಿಯಂ ಧನಮಾಹೃತ್ಯ ಪ್ರಜಾತನ್ತುಂ ಮಾವ್ಯವಚ್ಛೇತ್ಸೀಃ । ಸತ್ಯಾನ್ನಪ್ರಮದಿತವ್ಯಮ್ । ಧರ್ಮಾನ್ನ ಪ್ರಮದಿತವ್ಯಮ್ । ಕುಶಲಾನ್ನ ಪ್ರಮದಿತವ್ಯನ್ । ಭೂತ್ಯೈನಪ್ರಮದಿತವ್ಯಮ್ । ಸ್ವಾಧ್ಯಾಯಪ್ರವಚನಾಭ್ಯಾಂ ನ ಪ್ರಮದಿತವ್ಯಮ್ ॥ ೧ ॥

ದೇವಪಿತೃಕಾರ್ಯಾಭ್ಯಾಂ ನ ಪ್ರಮದಿತವ್ಯಮ್ । ಮಾತೃದೇವೋಭವ । ಪಿತೃದೇವೋಭವ । ಆಚಾರ್ಯದೇವೋಭವ । ಅತಿಥಿದೇವೋಭವ । ಯಾನ್ಯನವದ್ಯಾನಿ ಕರ್ಮಾಣಿ । ತಾನಿ ಸೇವಿತವ್ಯಾನಿ । ನೋ ಇತರಾಣಿ । ಯಾನ್ಯಸ್ಮಾಕಗ್ಂಸುಚರಿತಾನಿ । ತಾನಿ ತ್ವಯೋಪಾಸ್ಯಾನಿ ॥ ೨ ॥

ನೋ ಇತರಾಣಿ । ಯೇಕೇಚಾಸ್ಮಚ್ಛ್ರೇಯಾಗ್ಂಸೋಬ್ರಾಹ್ಮಣಾಃ । ತೇಷಾಂತ್ವಯಾssಸನೇನಪ್ರಶ್ವಸಿತವ್ಯಮ್ । ಶ್ರದ್ದಯಾದೇಯಮ್ । ಅಶ್ರದ್ಧಯಾಽದೇಯಮ್ । ಶ್ರಿಯಾದೇಯಮ್ । ಹ್ರಿಯಾದೇಯಮ್ । ಭಿಯಾದೇಯಮ್ । ಸಂವಿದಾದೇಯಮ್ । ಅಥ ಯದಿ ತೇ ಕರ್ಮವಿಚಿಕಿತ್ಸಾವಾ ವೃತ್ತವಿಚಿಕಿತ್ಸಾವಾಸ್ಯಾತ್ ॥ ೩ ॥

ಯೇ ತತ್ರ ಬ್ರಾಹ್ಮಣಾಸ್ಸಂಮರ್ಶಿನಃ । ಯುಕ್ತಾ ಆಯುಕ್ತಾಃ । ಅಲೂಕ್ಷಾಧರ್ಮಕಾಮಾಸ್ಸ್ಯುಃ । ಯಥಾ ತೇ ತತ್ರ ವರ್ತೇರನ್ । ತಥಾ ತತ್ರ ವರ್ತೇಥಾಃ । ಅಥಾಭ್ಯಾಖ್ಯಾತೇಷು । ಯೇತತ್ರಬ್ರಾಹ್ಮಣಾಸ್ಸಂಮರ್ಶಿನಃ । ಯುಕ್ತಾ ಆಯುಕ್ತಾಃ । ಅಲೂಕ್ಷಾ ಧರ್ಮಕಾಮಾಸ್ಸ್ಯುಃ । ಯಥಾತೇ ತೇಷುವರ್ತೇರನ್ । ತಥಾ ತೇಷು ವರ್ತೇಥಾಃ । ಏಷ ಆದೇಶಃ । ಏಷ ಉಪದೇಶಃ । ಏಷಾವೇದೋಪನಿಷತ್ । ಏತದನುಶಾಸನಮ್ । ಏವಮುಪಾಸಿತವ್ಯಮ್ । ಏವಮುಚೈತದುಪಾಸ್ಯಮ್" ॥ ೪ ॥

"After making the disciple proficient in the Vedas, the preceptor directs him as follows: Speak the truth. Act righteously. Do not neglect your religious studies. Tender to your preceptor such fee as he may like, and then marry and maintain the continuity of your family. Do not be negligent about truth. Do not be negligent about righteousness. Do not be negligent about worldly welfare. Do not be negligent about wealth. Do not be negligent about your studies, nor about imparting them to others.

Do not be negligent about your religious and ancestral functions. Revere your mother. Revere your father. Revere your preceptor. Revere the holy guest. Undertake only those things that do not lead to sin, and not others. Whatever good deeds we may have done, you also must try to copy them. Do not be discourteous to such Brahmans as may be superior to you. Give with complete goodwill. Do not give grudgingly. Give generously. Give modestly. Give with fear abour your inadequacy. Give with all your mind. When in doubt about any piece of your conduct or action, find out what other Brahmins of the locality, elderly, respectable, learned, would do under similar circumstances, and do likewise. When faced with definitely bad actions, find out from the above how to behave, and conduct yourself accordingly.

This is our injunction. This is our instruction. This is the cream of the Vedas. This is your code of conduct. It is your duty to follow it, because it is eminently worthy of being followed."

G. R. JOSYER.

The Rationalist.

Monday 25-9-1950.

A SANSKRIT CONVOCATION

Sanskrit education in Mysore had a new experience when the annual convocation of the Vidwat Graduates which used to be held under the gilded domes of the Palace with all the grandeur of a monarchic Durbar, was held on the 16th last in the modest hall of the Sanskrit College under the presidency of Mr. K. Guru Dutt, Director of Public Instruction.

It is surprising that it did not strike anybody that though the Birthday Durbars could not be held this year, the Sanskrit Convocation was sufficiently important to merit a special Royal Durbar being held on its account. However we are entering an era in which things do not move as they should. They go on some how, at second best.

That thought apart, the Convocation was a memorable function. It opened with an invocation, and after a musical interlude for the Chairman and audience to settle down, the Principal introduced the graduates to whom khillats and cash prices were presented according to merit, by the Chair. Then two of the preceptors of the Sanskrit College recited the famous passage from the Upanishads, which inculcates the duties of the graduating student. We have given it on another page with an English rendering.

The Chairman, Mr. Guru Dutt, then delivered an impromptu Address, which, we think, far surpassed any Convocation Address delivered in any English University in recent years.

Though we reviewed a book of Mr. Guru Dutt favourably sometime ago, not having heard him, we thought him a dry dilettante. But as we listened to him on this occasion and his words flowed and thoughts beamed, our amazement grew that he spoke so well, and thought so finely, on a subject so dear to all Indians,—except perhaps Pandit Nehru and men of his ilk.

He opened with the modest remark that for three years he had been Huzur Secretary to His Highness, and it was his function then to present the Sanskrit Graduates as the Principal had done now, and that, retiring as he was in a few months, to be called upon to preside over such a function in the absence of His Highness, he deemed to be due to some ಪುಣ್ಯವಿಶೇಷ. He was undertaking the task as a loyal servant of His Highness.

He said that though it was not in the programme he had requested that the Vedic passage be recited, as it contained as in a nutshell, all that could be addressed to graduates going out to the world.

He said it would be presumption on his part to speak on Sanskrit to the Sanskritists assembled there. His subject at College was Mathematics. When he appeared for the Civil Service, not being sure of scoring in mathematics, he took up history, politics, and economics, and with six months' study got a rank. He began to take interest in Sanskrit in 1934, and even with 16 years of active study, he felt before them like a 1914 model Ford in the presence of a streamlined 1950 automobile!

With this modest preface Mr. Guru Dutt spoke for an hour and half in easy, homely Kannada, on the merits of Sanskrit and the

duty of its study, and kept the audience, learned and unlearned, spell-bound. His speech was not charged with Bengalee eloquence or Madrasee wit and brilliance, but came like the pleasant, fragrant sea-breeze of Mangalore. Quotations from Upanishads and Vyakarana flashed out appropriately like stars in a moonlit sky, or streamed out like milk coming out of a cow's udder. There was no attempt to show off his own eloquence or erudition. He spoke easily, buoyantly; as Krishna might have spoken to his mates in Gokula. He spoke with something of the unassuming impressiveness of young Shankara or old Ramanuja or robust Madhva. As one listened to him one thought of Hamlets' "What is he to Hecuba? What is Hecuba to him?"—and one wondered that here was one who owed nothing to Sanskrit, yet loved it with fervour, whose soul was illumined by it, and who was able to give illumination to others. Bearing the official yoke still, he spoke with restraint, and did not give vent to his resentment at the present position of Sanskrit, though once in a way mocking bitterness did erupt. But luckily he will be out of office before long, and then he could undertake no more useful, no more glorious work than becoming the propagandist of Sanskrit.

We have not been able to give our readers the record of his speech as such. We have but imperfectly sought to record merely our impression of it. We trust Mr. Guru Dutt's love of Sanskrit will long remain aglow, and that its light will be shed on increasing numbers of his fellowmen.

Editor.

RACE LUCK

A Doctor staying at a Newmarket hotel awoke in the night to hear someone tiptoeing stealthily into the room. A thief? An attacker? A murderer? With thumping heart he sprang up in bed, ready to defend himself. It was in the days when no man was safe from footpads, highwaymen, robbers, and staying in a strange inn was sometimes a terrifying adventure.

"I have not come to rob you," a man's voice whispered in the dark, "but to pay you back for your kindness to my wife. You attended her for a long illness without a fee. I have always meant to show you my gratitude, but never had the chance till now."

He added that he was riding the favourite the next day, but had instructions not to let it win. He then named the horse that would win, and crept out again.

The horse won! The doctor was the famous Erasmus Darwin, close friend of Dr. Johnson, renowned for his kindness to poor patients.

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CONGRESS HEAD'S DISGUST

Dr. Pattabhi said the day for which he had been waiting had come, and he was handing over charge to his successor with honour—"though not with much credit."

The performance of national duty, he said was beset with grave complications, "and if you can but keep well intact, you have perhaps more than succeeded in your job."

It had been his ardent desire to function unobstrusively; yet they had to face many difficulties incidental to the implementation of the new Constitution of the Congress. He could not say that the Congress had added to its reputation, or been able to keep its credit intact in this arduous task Elections on the basis of adult franchise in the domain of non official organisation were a daring experiment in national morals, "which may not be condemned by a wise man but which cannot be considered a success by a truthful man."

Dr Pattabhi said, adding: "My successors will have the opportunity to see the truth of my statement better."

A second drawback of the President's office was that the position of the President of the Congress was inevitably that of a single judge of an appellate court in disciplinary matters. This was an unenviable task and, Dr. Pattabhi said, he hoped the Working Committee would either find time to get through the laborious files of litigation, which he considered impossible or arrange for a tribunal of independent judges, to discharge this very delicate duty

Dr. Pattabhi said he would congratulate himself on the success with which he had maintained the utmost cordiality of relations with the Ministers at the Centre and in the States. It would have been profoundly easy to put them to a strain, but it required both forbearance and charity on both sides to prevent any disturbance. To that extent, however, the critics might be in a position to question or even challenge the vigour of his administration, and he was willing to let go the challenge unanswered.

Dr. Pattabhi said there was much of routine in the discharge of the duties that fell to the lot of the Congress President, which need not be dwelt upon and which could not be even described categorically.

"The future Presidents will know them from day to day while those who are not Presidents perhaps need not know them, or even know about them at all," Dr. Pattabhi said, "Suffice it to say that when I became President I only thought I was made the *Pathi* without a *Rashtram*, which was quietly removed from it. But later by an 'open dacoity' my whole title was taken away and made over to the President of the Republic. I am sincerely proud that if I have done nothing for the Republic, I have at least supplied the title for its President."

WATER IN BRITAIN

Britain is becoming a cleaner nation. That, at any rate, is the assumption to be drawn from the rapidly increasing water consumption in that country.

The consumption of water in the Metropolitan Water Board area alone has risen by 19,000 000 gallons a day since 1939 bringing the average daily figure to 382,000,000 gallons.

Each one there is now using fifty gallons of water every day—a rise from the pre-war average of 44 gallons.

Primary reason for the increasing consumption is the larger number of taps installed in modern houses. Twenty years ago many homes had only one tap and no hot-running water. The post-war house has an average of six taps and often hot water all the time. And water has reached the remoter areas.

So we are taking more baths, and using more water in them, because it is easier to turn on the tap than to boil water in the copper or kettles. The housewife also uses more water when it comes hot from the tap, washing up dirty crocks and clothes frequently instead of piling them up for one or two big washes.

THE RISING NATION

Pandemonium prevailed at the first meeting of delegates to the first convention of the National Union of Students, at the Law College, Bombay, on Thursday and the meeting was adjourned after over two hours, without transacting any business.

High-level political intrigues were apparent behind the dissensions amongst certain groups of students who attempted to take charge of the meeting, which was officially called to "split up the number of delegates into four Commissions, each one deliberating on the constitution of the National Union of Students and other three subjects. Till 3 p.m. the venue of the meeting was not fixed and delegates roamed about in the barracks and around the Law College until the College Hall was available for the session.

The chairman of the meeting, Mr. Saumyendranath Tagore, who has arrived in Bombay, did not come to conduct the deliberations. It was very reliably learnt that the leader of the Revolutionary Communist Party in Bengal, expressed his unwillingness to preside over the session. Mr. Ravindra Verma, an ex-student leader, was proposed to the chair.

A point of order was raised by delegates asking the Chairman to clarify whether the meeting was for the delegates alone or was it open to the public, as several non-delegates were present in the hall.

When Mr. Verma attempted to speak in his not-too-audible voice, shouts went up from all sides that no one could hear the speech and, for a moment, disorder prevailed; Mr. M. R. Masani, Public Relations Officer of the Tatas and Chairman of the Reception Committee of the Convention who was present on the dais left the meeting at this stage and did not return

Thereafter for 120 minutes Mr. Verma tried to address the students, while the leaders of different groups climbed on to the dais and attempted to control the audience that was getting increasingly restive. The failure of a microphone that was hurriedly installed added to the chaos, and the Chairman suggested that the meeting be adjourned as "without a mike he could not conduct the proceedings." Several students, most of them not aligned to any political party, vociferously demanded that the meeting be continued and the tug-of-war between the supporters of the two camps ended in a postponement of the session to the next morning.

Delegate after delegate coming out of the hall expressed strong resentment at the handling of the so-called non-political organisation of students. Delegates who were elected and had with them letters of accreditation from their Principals, were denied delegates' cards, pending, what they called, "a scrutiny of their credentials". They demanded of the organisers to know what more than the Principals' letters were needed to prove to their *bonafides*.

It was also learnt that Dr. Mulk Raj Anand renowned in literature was first invited to preside over the Cultural Commission of the Union. But, later on, as Dr. Anand himself alleged, he was dropped due to serious opposition from the Reception Committee Chairman, Mr. Masani. It was gathered from talks with delegates, that pro-Congress, Right-Socialist and Left-Socialist groups were fighting amongst themselves to capture the "non-political" Union for purposes of the coming elections. Students not aligned to any party, alleged that the organisers of the Convention could not get themselves elected from their institutions and nominated themselves as fraternal delegates. Ex-student leaders, who have long since left educational institutions, were seen at the meeting leading the groups in the fight for the Union.

"THE RATIONALIST."

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